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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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## The Reviews.

### POLITICAL.

#### THE POLITICAL SITUATION.

*Atlantic Monthly, Boston, January.*

OUR present political situation is anomalous. Issues do not now make parties, but parties seek for issues. The two great political organizations in this country are survivals of the past, and for some years have not represented the divisions of our people on the questions of the day. We find in each party men who entertain opposite views on the tariff, the currency, civil service reform, and every other question of present political importance, but who are alike loyal to the party, whichever side of these questions its leaders see fit to espouse in a particular campaign.

The natural political divisions which must always exist between the progressive and conservative elements of society was disturbed in this country by the question of slavery, which for nearly a quarter of a century dominated our politics. The Republican party, drawn almost equally from Whigs and

Democrats, was formed for a single definite purpose, the restriction of slavery. In the Civil War, which its election of Lincoln in 1860 had precipitated, it represented the patriotism and high purpose of the country. It prosecuted the war, abolished slavery, restored the Union; and when reconstruction was complete, and the results of the war secured by the constitutional amendments, the reason for its existence ceased. The common purpose of its members was accomplished.

After the reconstruction period the questions which had been displaced by the war again presented themselves, and upon these, inevitably, men differed as before. These differences would naturally have led to the disintegration of the Republican party, and to a reformation of parties on the original lines, but the memories of the war were still too fresh. Men were reluctant to admit that this splendid organization of all that was best in the State had finished its work. They unconsciously transferred their allegiance from the end to the means, from their object to the instrument by which that object had been accomplished. And this feeling kept the party together.

The close of the war found the Democratic party as thoroughly prostrated as the Republican party was powerful. It stood as the supporter of slavery and the opponent of the national cause during the war. It was bankrupt in character and without a cause.

While the old leaders of the Republican party were gradually retiring, and its earnest members were feeling the inevitable reaction after the long strain of the struggle against slavery, there was nothing to prevent unscrupulous politicians obtaining control of the machinery, and using the prestige and the organization of the Republican party to advance their personal fortunes. Had there been a strong opposition which the public trusted, the decay of the Republican party might have been arrested at the outset by its prompt defeat. Such an opposition was wanting, and the downward progress was unchecked.

The election of General Grant placed the Republican party in undisputed possession of the Government. No party was ever more powerful, no President more popular. General Grant soon fell under the influence of the worst men in the party, and scandals of the most serious character abounded, especially during his second administration. The administration of Mr. Hayes raised the whole tone of public life, though under him was secretly growing the infamous Star-Route conspiracy.

Under the leadership of President Cleveland, elected upon a moral issue, the Democratic party definitely espoused the cause of tariff reform, and upon this issue was fought the campaign of 1888. The success of the Republicans placed them in a position where they had to adopt a course against which the party was committed by its record and the counsels of its great leaders in the past. They were forced to increase the burden of taxation imposed during the war. Their action has brought the country at last, face to face with a real question, upon which the battle must continue until taxation is reduced. The issue is here, and it divides the country.

But still the division is not complete. Many Republicans do not believe in the policy to which their party is committed, but are so busy in doing the work of twenty years ago that they have no time to consider the questions of to-day. There are many Democrats who favor protection. Old party traditions are so strong that men vote for a name against their convictions. Not only are there many in each party who, upon the real issue between them, belong to the other, but the conscienceless political warfare of the last twenty years has separated a large class of voters from both parties.

Mr. Blaine now seems to be his party's idol, the typical

Republican of to-day. Look where we will, the same tendency is evident throughout the party. In Ohio, Mr. Sherman struggles for reelection against Governor Foraker. In Pennsylvania Mr. Quay and his associates are supreme. Mr. Clarkson leads the national organization, while, as he complains, the great newspapers and magazines of the country, which formerly supported the Republican party, are now contending against it. The education and intelligence of the country are naturally repelled by the Republicanism of to-day.

On the other hand, the Democrats have, until recently, offered little which could attract the men whom the Republicans have alienated. Tammany and its methods do not suggest reform, and among those named as possible candidates for the Presidency there is only one who could command their support. Governor Hill inspires no more confidence than Mr. Blaine, nor is Mr. Gorman clearly better than Mr. Quay.

The practical question is whether men, who desire only to have their country well governed, cannot, by united action, do something to secure the nomination of good men by both parties, something to make them both "effective agencies of political progress and reform," rather than armies contending for the power to despoil their common country. Why is it not practicable to form a national organization of those who, without regard to party, will pledge themselves to act together in support of tariff reform, civil-service reform, electoral reform and honest money, and against corrupt men and corrupt methods in politics wherever found.

It would seem that the first step should be a conference of those who think alike, in order that, by comparison of views, some course of action might be promptly devised.

#### WAGES IN MEXICO.

M. ROMERO, MEXICAN MINISTER TO THE UNITED STATES.

*North American Review, New York, January.*

It has often been said, in advocating restrictions upon this country's trade with Mexico, that we pay low wages to our laborers, who are sometimes called paupers or peons, and that the maintenance of high wages here (in the United States) requires that free entrance of Mexican products similar to those of the United States be forbidden. I hope to render a service in the line of better understanding and reciprocal increase of trade to the advantage of both countries, by giving some idea of the wages paid in Mexico, of the way in which they affect the prices of Mexican productions, and of comparative prices of the commodities produced in both countries.

The broken surface of Mexico gives us all the climates of the world, frequently at very short distances from each other, and enables us to produce the fruits of all the zones, while placing at our disposal an immense hydraulic power, as yet little used. But, on the other hand, it makes transportation very expensive, and this fact renders exceedingly difficult the interchange of products. These conditions cause a great difference in the wages paid in different localities.

I present the following table compiled from the statistics collected by the Department of Public Works, which embraces the average field wages per day paid in the different States of the Mexican Confederation:

States.	Wages in Cents.	States.	Wages in Cents.
Agnas Calientes.....	18 3/4	Morelos.....	50
Baja California (T.).....	50	Nuevo Leon.....	18 3/4
Chiapas.....	50	Oajaca.....	34 3/4
Chihuahua.....	21 3/4	Puebla.....	34 3/4
Coahuila.....	53 3/4	Queretaro.....	28 3/4
Colima.....	31 3/4	San Luis Potosi.....	22 3/4
Durango.....	50	Sonora.....	65
Distrito Federal.....	34 3/4	Tabasco.....	43 3/4
Guanajuato.....	25	Tamanlipas.....	37 1/2
Guerrero.....	34 3/4	Tepic (T.).....	37 1/2
Hidalgo.....	25	TLaxcala.....	37 1/2
Jalisco.....	34 3/4	Vera Cruz.....	43 3/4
Mexico.....	25	Yucatan.....	31 3/4
Michoacan.....	45 3/4	Zacatecas.....	34 3/4
General Average.....		36.	

Laborers in factories, in mines, and on railroads receive considerably higher wages than field hands, but statistics concerning such have not been collected. Workers on railways receive on the coast and frontier as high as \$1.50 per day.

There are comparatively few wagon roads in Mexico. On that from Vera Cruz to the City of Mexico, the best constructed in the Confederation, the average freight was \$68.75 per ton of 2,200 pounds for a distance of 263 1/4 English miles, or over 26 cents per ton per mile; and during the French intervention, 1861-67, freights were as high as \$330 per ton. The revived grant for a railroad from Vera Cruz to Mexico, restricted the maximum freight to \$62 per ton, or 24 cents a mile per ton; and this rate was then considered quite reasonable. Such difficulties of transportation restricted the exports of Mexico to the precious metals, and to high-priced products like cochineal and indigo. Even now, with over 5,000 miles of railways, and when the depreciation in the value of silver has placed a bounty of about 30 per cent. on the exportation of commodities, the total export from Mexico during last year was in round numbers \$40,000,000 in precious metals, and only \$20,000,000 in commodities.

The impression prevailing in this country regarding the Mexican peon is erroneous. It is supposed here that peonage is equivalent to slavery, and that it is spread throughout the country. Actually it exists chiefly in comparatively reduced areas where laborers are very scarce. The peonage system has no legal existence in Mexico, it having been abolished by Article V. of our Constitution of 1857, which provides that "nobody shall be obliged to render personal service without proper compensation and his full consent," and rendered null any contract which contemplated the "loss or irreparable sacrifice of the freedom of man through work, education, or religious vows." This article was amended in 1873, mainly with the view of prohibiting the taking of religious vows, and of making it more explicit. It reads now, in regard to work, as follows:

The State cannot allow the fulfillment of any agreement, contract, or covenant which may in any manner impair, destroy, or irrevocably sacrifice man's liberty, either through work, education, or religious vows.

As to the comparative prices of commodities which are produced in both countries, I have, with much care and difficulty, prepared the following table of average prices from the statistics of 1889-90:

Articles.	Prices in the City of Mexico.	Prices in the U. S.
Bacon.....	\$ 50 per lb.	\$ 20 per lb.
Beeves.....	8 " gross weight.	4 1/2 "
Coal.....	16 00 per ton	3 18 per ton
Coffee.....	22 per lb.	19 per lb.
Corn.....	2 "	1 1/8 "
Cotton.....	19 "	10 "
Cotton Prints.....	10 1/2 per yd.	3 1/8 y'rd
Flour.....	5 per lb.	1 1/2 pr lb
Ham.....	50 "	18 "
Hogs (Live).....	9 " gross weight.	3 3/4 "
Iron (Pig).....	32 00 per ton	19 00 per ton
Lard.....	18 per lb.	8 1/2 pr lb
Meats:		
Beef.....	12 "	7 "
Mutton.....	14 "	8 1/4 "
Pork.....	11 "	5 3/4 "
Paper (Printing).....	5 "	5 "
Rice.....	7 "	5 "
Salt.....	7 "	4 "
Sheep.....	9 " gross weight.	5 "
Sugar.....	21 "	5 "
Tallow.....	15 "	4 3/8 "
Tobacco.....	24 "	6 3/4 "
Wheat.....	3 "	1 1/8 "
Whiskey.....	80 pr gal.....(in bond)	36 per gal

One reason for the high price of Mexican products is the local duties levied upon them on coming into the cities; for unfortunately the internal commerce of Mexico is not free. The Government is now endeavoring to bring the different



States to an agreement to replace such duties with some less objectionable tax.

The reciprocity treaty of 1883 contained a provision, which seems to be little appreciated here, whereby complete immunity from all local, State, and municipal taxes was granted to merchandise from this country imported into Mexico, giving it the same freedom as it enjoys at home. In agreeing to the above clause, my object was not only to promote trade between the two countries, but also to undermine the present obnoxious legislation at home. The moment foreign merchandise was exempted from local duties, domestic merchandise was left in such an unfavorable plight as to imperatively demand a change. We have great respect for international agreements, and hold that the legislative branch of the Government cannot abrogate them, unless with consent of the other party or in case of war.

We pay at home, in many cases, wages amounting to about one-sixth of what is paid here for similar work, and yet the production in Mexico is a great deal more expensive than the production of similar articles in the United States. The use of improved machinery and the greater skill of workmen—the ability to accomplish so much more in a given time—more than counteracts the difference in the rate of wages.

I hope the explanations I have made may dispel some of the errors prevailing in this country regarding the conditions of labor in Mexico; and that both countries, instead of contravening the provisions of nature—which has placed one beside the other, with different climates, productions, and possibilities—will cooperate with the purpose of nature, and not interpose unnecessary obstacles to reciprocal trade.

#### BRAZIL: THE LATE CRISIS AND ITS CAUSES.

COURTENAY DEKALE.

*Forum, New York, January.*

**B**RAZIL, the land of bloodless revolutions, has achieved another triumph in the cause of political rights. President da Fonseca had vainly sought to incorporate into the Federal Constitution the privilege of prorogation of Congress. It had been a royal prerogative of Dom Pedro II., and had frequently been exercised. But Brazil was more thoroughly republican than even its first republican President imagined. When, after a long and bitter struggle with Congress, he unlawfully assumed this prerogative, the people protested; the alternatives were civil war or resignation, and he chose the latter. Thus are probably ended forever, any pretensions of Brazilian Presidents to autocratic power.

Brazil has been singularly free from retrogressive steps in her political evolution. Every effort to usurp undue authority has ended in firmer establishment of the rights of the people. When Dom Joao VI., King of Portugal, fled to Brazil in 1808, his first important act was to publish the *Carta Regia*, by which the ports of this great colony were opened to the world. The King and his court having settled in Rio de Janeiro, the dignity of Brazil was increased, in 1815, by the decree constituting it a part of the United Kingdom of Portugal, Algarve, and Brazil. The situation under this arrangement becoming strained, a representative government was proclaimed in the mother country. In Brazil, the army took up the cause, and Dom Joao felt his throne tottering. In this exciting crisis, the prince, Dom Pedro I., acting as mediator, secured mutual concessions, under which a constitutional government was established, Dom Joao returned to Portugal, while Dom Pedro remained in Brazil as Prince Regent. It was a tremendous victory, accomplished without bloodshed.

Soon the authorities in Portugal assumed a dictatorial attitude towards Brazil, and on the 7th of September, 1822, we behold the Prince espousing the cause of an oppressed people, and giving the watchword to a new era, "*Independencia ou Morte.*"

Without resistance Brazil obtained autonomy, and two years later by her new Constitution, although retaining Dom Pedro I. as Emperor, she secured a representative government, with toleration of all religions; public courts of justice; right of *habeas corpus* and trial by jury; legislative power vested solely in the General Assembly and legislative assemblies in the several provinces for local laws, taxation, and government. Freedom of the press was likewise accorded. This was an immense gain for a nation which only sixteen years before had been the colonial vassal of an autocratic monarchy!

But Dom Pedro I., the idol of the people, excited suspicion by summarily dismissing on April 6, 1831, the Ministry which enjoyed the confidence of the masses. By nightfall the Emperor was besieged in his palace, his adherents deserted, and at midnight he faced the mob alone. Then and there he announced his abdication in favor of his son, Dom Pedro II., a child of five years. Thus ended the second revolution, and the business of the nation went on, ruffled only by the incident of a day.

The Regency was first vested in a council of three, and afterwards changed to one man, elected by the people. Misuse of power provoked a popular outbreak, the entire Chamber of Deputies marched to the Senate, and jointly they decided to abolish the Regency, and to place Dom Pedro II., then fourteen, in charge of affairs.

We are all familiar with the peaceful extinction of slavery by this wise monarch, and the final summary notice which led to his abdication on the morning of November 15, 1889.

The force of example set in the first uprising has doubtless contributed to this remarkable course of political development. With such models before him, President da Fonseca was naturally impelled to acquiescence when the will of the people showed itself against him.

President da Fonseca and his Cabinet inherited heavy burdens. The foreign indebtedness of Brazil amounted in round numbers to \$154,000,000. The internal debt was still larger, in addition to which the Imperial Government had guaranteed interest upon a railway capitalization of \$114,000,000. The Sao Paulo Railway, with a capitalization of \$9,000,000, was the only road earning the amount of its guarantee. Instead of inaugurating prompt retrenchment in expenditures, the new Government felt impelled to prosecute all undertakings for the sake of winning favor in the provinces which would be benefited thereby. The financial stress became great, and the status of the exchequer finally alarming, when it was discovered that the deficit in the budget for 1890 would be nearly \$19,000,000, instead of \$14,000,000, as stated by the Minister of Finance.

The constitutional convention played an unexpected part in hastening the crisis. The members of the Cabinet were members of the convention also, and they differed violently from President da Fonseca upon financial policy, especially as to concessions and public works. The Ministry finally resigned, and led, in the Congress, an active opposition against the Administration. There was a spirit of needless and bitter antagonism on both sides. Congress finally passed a Bill, which was unconstitutional, denying the right of veto to the President. The President dismissed the National Assembly on the ground of incompetency. His intention seemed to be to carry the question to the people, but a popular uprising forestalled the decision of the ballot-box. That spirit of acquiescence which had so often saved Brazil from civil war saved her again. When the Dictator saw Rio Grande do Sul in arms, he prepared to quell the movement. When he saw that the Republic had taken up the cry, he resigned. The war clouds rolled away, and Brazil is once more at peace.

The recent crisis seems to have settled the permanence of republican government in Brazil. Fortunately, she needs only activity, energy, and prudence to bring her prosperity to even a higher pitch than it was before. She is not suffering under a foreign indebtedness like Argentina. Her speculation has

been with her own money. There exists no real scarcity to-day, for at a time near the end of the recent troubles there were on deposit in the banks 486,000,000 milreis out of a total circulating medium of 517,000,000 milreis. Now that the stress is over, and the Republic apparently safe, it is likely that a renewal of public confidence will restore commerce to a normal condition, and that Brazil may enter upon a career which will realize the hopes of greatness cherished by her true statesmen—and by none more than her former Emperor, who has died in the desolation of exile.

#### ENGLAND AND GERMANY.

*Westminster Review (Independent Section), London, December.*

**I**N the next General Election, foreign politics will, we may all be glad to think, play only a very subordinate part.

What the Government seem chiefly to pride themselves upon at present in respect of foreign policy is, not the sure foothold they have retained on the Nile, but the *rapprochement* which they are supposed to have brought about between ourselves and Germany. There are many ties to unite the two nations—consanguinity, natural affinity, a considerable trade, and the two nations have often been allies, never declared foes. But whence, one feels inclined to ask, comes this sudden, all-absorbing appreciation of Germany? And whence comes Germany's equally sudden willingness, if it exists, to bury the newly-dug-up hatchet, and let kindness take the place of denunciation? We do not regret the loss of Heligoland, it has a more natural place in the German Empire than in our realm. But there are features about our bid for German amity which make us a little doubtful whether the bargain is really as good as it is represented to be.

When, thirty or forty years ago, we entered into that historic *entente cordial* with France the case was widely different. The new dynasty required our recognition; we, on our side, required support in our Eastern policy. The treaty, beyond it the *entente*, were freely established. They bound us to France, but without a shadow of detriment to any third country with which we were at peace. Without doubt it has produced a more or less permanent feeling of friendship, a closer connection, a more mutual confidence between the two countries. And it brought in its train the commercial treaty of 1860, which has been of unspeakable benefit to us.

Now what of a similar character has Lord Salisbury to show for his *entente* with Germany? There was, it must be admitted, something of a special opportunity offering a gain. Germany wanted our moral support in Europe, and beyond that—we know very well, although we do not know how far her want has been met—she wanted the support of our fleet in the event of a coming war. On the other hand, Lord Salisbury must have been very glad of the prospect of Germany's countenance and good-will in his dealings with foreign powers and colonial possessions—more especially as a make-weight against French oppositions in respect of Egypt. With such bricks certainly, a tolerably pretentious house might be built up. But what advantage, what enduring gain does it bring us? Is it precisely the sort of house that we should like to see erected, and is it likely to stand?

At the present moment, Germany is resting on her oars in a not altogether untroubled repose of *beati possidentes*, after the wars of 1864, 1866, and 1870. In that repose, no doubt she wishes neither to be herself disturbed nor yet to disturb others. But things cannot always rest at that point. By the constraining force of the part which she has addressed herself to play, Germany is almost without choice of her own, a country "going forth conquering and to conquer." Her Triple Alliances—this is the second—were formed specially, avowedly, for the purpose of defending her recent conquests, and her newly gotten position, and to *keep down* France, and, if need be, Russia. Beyond that, Germany having once lent her hand to the

realization of the all-German aspiration of perfect unification—"Das ganze Deutschland soll es sein"—can no more stand still where she now is than a rolling ball can stop on its course half way down a hill. The acquisition of the German provinces of Austria is sure to crop up. There is more which *has* been Germany—the German Cantons, the Low Countries. But leave all that out of sight as too far removed for present consideration, the Austrian provinces certainly are put down on the political task-bill, as well as the "isolation" and over-matching of France, the restraining of Russia, the extension of partially dispossessed Austria (as it will be) into the Balkan peninsula.

Now is that the paper on the back of which our name ought to appear? In past time we have sacrificed blood and treasure without stint to pull down great military empires which, by their power, threatened the freedom of Europe. Are we now deliberately going to lend a hand in the building up of one?

It is claimed that the alliance is in the interests of peace, but it is vain to suppose that, by tacking on England as a non-descript ally to the Triple Alliance, France and Russia will be effectually deterred from drawing the sword, once they agree to coöperate, and make up their minds to fight. If, on the other hand, fighting enters into the calculations of our league for the preservation of peace, then obviously we are in for far more of a job than the country is likely to admit itself prepared for.

And after all, are we fit associates for that ambitious company abroad, in which Lord Salisbury is, by a great mistake, trying to introduce us? We have tried alliances and found them wanting. Our place is neither by the side of France nor that of Germany—with their quarrels we have no concern—but on that neutral ground where *medio tutissimi ibimus*. Our proper post is at the head of "those Liberal and Secondary Powers" which need a leader pledged to fairness and peace. Germany knows that, like other countries she can have our friendship whenever she chooses, but she would immeasurably increase it by meeting us in something of the same spirit in which we have met her. Obviously friendship, political as well as private, are not to be cultivated across carefully barred and bolted doors. One little bit of commercial concession, one little opening of her commercial house, one little abstention from needless colonial bickering, would go ten times further than Lord Salisbury's studied demonstrations of good-will.

#### THE ECONOMIC SIGNIFICANCE OF THE COMMERCIAL TREATY.

*Grenzboten, Leipzig, December.*

**W**HATEVER may be the conclusion of commercial, financial, and tariff experts concerning the commercial treaty concluded in the first week of December, whatever their opinion as to its bearing upon the people's incomes, the memorial in the *Reichstag* and the address of Chancellor Caprivi have placed it on a basis which imparts to it an epoch-making significance. "The development of Germany to an industrial state of the first class"—so runs the memorial—"the increase of its population, and the inadequacy of the produce of the soil to our domestic requirements, result in the necessity of importing raw materials and food-stuffs in considerable supply from abroad. To restore the balance of trade disturbed by this necessity, it is of first importance to find foreign markets for our surplus manufactures"; but this is rendered difficult by the general exclusive policy of most States.

This official recognition of the fact that our soil-capacity is inadequate to the needs of our growing population, is just what renders the discussion of the treaty an epoch-making departure, for this public recognition of the fact involves the indispensable necessity of inaugurating an economic policy in harmony with it. The excess of imports over exports has increased steadily since 1880, and reached, in the year 1890,



not less than 834,000,000 marks. The protectionists will perhaps fall back upon the declaration that the theory of the balance of trade is exploded; but, as a matter of fact, it remains, and, properly understood, is indisputable. Commodities can be exchanged only for commodities. If the value of our exports falls below that of our imports, the balance must be paid in gold; and this gold does not fall from heaven, it has to be purchased with some portion of our income in commodities, and to that extent our consumption of available commodities is curtailed. Our imports in farm products can be paid for only with our own manufactures; and, since this is attended with ever growing difficulty in consequence of the universally increasing competition, nothing remains for us but to produce more cheaply; in other words, there must be a reduction of the laborer's wages.

Under such circumstances a rise of salaries is mere moonshine. Raising the salaries of the official class by, say ten million marks, will not add a grain of wheat or a piece of shoe leather to the people's stock; the burden would be thrown on the general community, which would be impoverished by that amount. This, of course, would cause dissatisfaction; the salaried classes and laborers would agitate for an advance, and the manufacturers would appeal for protection to enable them to meet the advance. When all is complete, every one finds himself on the old place; they have what they have produced, with this qualification, that their surplus of manufactured goods having cost more, has greater difficulty in finding a market.

The United States is in a position to follow out an exclusive policy, for it can produce all it needs. Whether it is wise to follow such a policy is its own concern. Russia, too, could follow an exclusive policy without prejudice to the general interests of its people, if it were inhabited by a clear-seeing, educated, and capable people. But for Germany, with its irregular conformation, with its provinces extending like bays into other States, with the inadequacy of its farm products to its domestic requirements, an exclusive policy would be madness. Sooner or later it will be necessary to fuse Germany and Austro-Hungary into untrameled commercial union, and the present Treaty affords us a glimpse of such a possibility, however far we may be now removed from it. But such a union would no longer suffice, we want countries in the Union which have a greater surplus of raw-material and a greater need of our surplus manufactures than Austro-Hungary. We want to include the States of the Lower Danube and of the Balkan peninsula. If these were all united in a commercial Zollverein, a proximate balance between soil and population, between farm products and manufactures would be restored. For the present we may be satisfied that the Chancellor of the Empire has recognized the new conditions, and the necessity of reckoning with them in the interests of the Empire. He did good service in drawing attention to the enormous extension of the self-sufficing States, North America, Russia, and China, and in demonstrating, not merely a turn in the course of history, but in indicating that "The stage of history is enlarged, and the proportions consequently modified; and a State which has played the rôle of a Great Power in the history of Europe, may possibly, as far as material strength is concerned, sink, in an incredibly short time, to the level of a small State. If the leading European States would maintain their present proud position, they must, in my opinion, contract as close unions as their circumstances admit of. The time will possibly come, when they will realize, that there are wiser courses than trying to suck each other's blood."

In this last speech of the great Chancellor, he has given the German people the reassuring and elevating confidence that Herr von Caprivi is not merely an honorable and open-hearted soldier, a jealous and faithful official, and a capable head of affairs, but that he is also a far-seeing, clear-eyed statesman.

## SOCIOLOGICAL.

### SOCIOLOGY.

PROFESSOR FRANKLIN H. GIDDINGS.

*Political Science Quarterly, New York, December.*

COMTE invented the word sociology and built up a sociological theory, because he felt that the "*philosophie positive*" would be but a sorry fragment if left without a body of humanist doctrine to supplement biology. Mr. Herbert Spencer, with the results of a later and most brilliant half-century of discovery at his command, adopted the word and remoulded the doctrine, because he realized that a complete account of universal evolution must explain the origin and structure of human societies no less than the genesis of species and the integration of star-dust. A social philosophy of such dimensions ought, first of all, to define its relation to those narrower sciences that have been dividing among themselves a patient and fruitful study of no small portion of observable social phenomena.

According to the Spencerian conception, political economy, jurisprudence, the philosophy of religions, and such disciplines as comparative philology, are differentiated parts of sociology, and, therefore, sufficiently distinct though coördinated sciences. In the view of Comte, they are not true sciences at all. Comte's disparaging notion of political economy is too well known to need quotation. The life of society he conceived as indivisible; he believed that legitimate science could study it as a whole only. It is the Spencerian view that one encounters in modern discussions; yet joined, more often than not, to plain intimations that the subdivisions of sociology only—the specialized social sciences—are of much concern to serious scholars. Regarded as a whole, of which the parts are definitely organized sciences, grown already to such a magnitude that the best equipped student can hardly hope to master any one of them in a lifetime, sociology is too vast a subject for practical purposes. One might as well apply to it at once Schopenhauer's epigrammatic description of history—"certainly rational knowledge, but not a science."

Yet the word is seductive and convenient, barbarism though it be. A writer no sooner resolves that he will not take all social knowledge for his province than he tries to find a substitute for the disembodied name. So it turns out that every social philosopher creates a sociology in the image of his professional specialty. To the economist, sociology is a penumbral political economy—a scientific outer darkness—for inconvenient problems and obstinate facts that will not live peaceably with well-bred formulas. To the alienist and criminal anthropologist, it is a residual pathology—a nondescript collection of queer cases, of crooked bones, uncoördinated ganglia, acute maxillary angles, and hypnotic susceptibilities. To the ethnologist, it consists of those observations of savage life and custom that are not quite dignified enough to work into a theory of tribal relationships. To the comparative mythologist, it is a polite euphemism for the intellectual pursuit of folk-lore societies. Only to the historian it is a stumbling-block, and to the constitutional lawyer foolishness.

A living science is not created in this way. Such a science grows from a distinct nucleus. It becomes every decade more clearly individuated. It makes for itself a plainly circumscribed field. Its problems are unmistakably different from those of any other department of investigation.

Clear thinking and a discriminate use of terms will create an order from the confusion and establish sociology in its rightful position, where it can no longer encroach on the territory of other sciences nor be crowded out of the field by them. The prevailing notions of it are absurd. No doubt the word will continue to be used as a short term for the social sciences collectively, and there is no harm in that. Again, in a syn-

thetic philosophy like Mr. Spencer's, it can always be used legitimately to denote an explanation of social evolution in broad outlines of abstract truth. It will be something that can be presented in the class-room and worked over in the seminarium. These last points are crucial for the existence of the science; for when sociology has as distinct a place in the working programme of the university as political economy or psychology, its scientific claims will be beyond cavil. Yet this will not be, until educated men have learned to conceive of sociology as distinctly and concretely as they conceive of other sciences. The word must instantly call to mind a definite group of coördinated problems.

Nearly every writer on sociology has made the mistake of thinking that symmetry and completeness were to be secured, by taking up each group of social institutions in turn for separate discussion. By this erroneous judgment or, more truly, this lack of insight, he not only places himself in a position where he must be either omniscient or superficial, but he disintegrates his science. Instead of unfolding an organic sociology, he binds together in the covers of one book the elements of several social sciences. The general sociologist has nothing to do with the details of the evolution of institutions of any kind, domestic, political, or ecclesiastical. The studies of any particular group of institutions are fundamental studies, quite numerous enough for one division of one science. To add to them the details of half a dozen others, is to misconceive the theoretical structure no less than the practical limits of sociology.

#### THE STATE OF THE FUTURE AS REFLECTED IN THE MODERN ROMANCE.

JEANOT EMIL, FREIHERR VON GROTHUSS.

*Unsere Zeit, Leipzig, December.*

**I**N spite of the intense longings for a higher social state, which characterizes the present age, we appear to be now farther removed from a solution of the social problem than ever before, for this solution can naturally be accomplished only by the eternal moral forces, love, trust, patience, compassion, and justice. But look where we will to-day we see on the one hand only hate; on the other hand, only mistrust and fear.

If we were to decide according to appearances we would certainly arrive at this cheerless conclusion, but a movement like the social is too deep-seated to be judged by the emotional form which every great thought in the world's history has always exhibited before it attained to realization. Thousands of earth's noblest are meditating on the answer to the social Sphinx, and the poets are busy depicting the future, to which we shall advance after we shall have overcome our present delusions and thrust them into the background.

The Poets! They were ever the pioneers, the pathfinders to new times; their eyes pierced the veil of the future. But even in their ranks there are false as well as true prophets.

We have first, Bellamy, whose "Looking Backward" on the year 2000 has made a million pulses beat high with eager hope. It is not merely that he depicts a paradise, but he paints it as life-like and real as only the hues of imagination could depict it. That the struggle of all against all, which now practically obtains in our industrial conditions, is a barbarism—or say rather, an error, is obvious, if not to our intelligence, at least to our hearts. Is it really the case that man can maintain his individuality only by selfishness, or are not the laws on which individuality is based to be sought rather in coöperation and exchange of services? Shall this law, the principle of which is, even now, admitted, never be more widely applied and practically carried out? Must not the demonstrated advantages of workings on a large scale, guide inevitably to the conclusion that the greatest of all undertakers, the community, the State, is in a position to

achieve the greatest possible results with the least possible means, and that, on that account, it should undertake the administration of the national capital?

Such are Bellamy's views, and nearly similar economic views are advocated in an anonymous romance published recently in Berlin, with the double title, "Im Reich der Frauen." "Jedem das Gleiche," the scene of which is laid in Uremah, the chief city of the unknown "sixth quarter of the world." Like Bellamy, the author deems that the redemption of humanity is to be achieved by a purely mechanical evolution. Vain. Nationalization of production, elimination of money, and amended laws can never restore Paradise, unless humanity itself return to the Biblical purity of Adam and Eve. It is madness to suppose that society could remedy all its ills by a revolution in its industrial system, as if this latter were not an organic and necessary stage of our industrial development, but only something incidental and extraneous, mere useless ballast which requires only to be thrown overboard, to enable us to float, fresh and joyous on the blue clouds of happiness. The present industrial and political condition of society is at bottom only a result of its intellectual and moral condition. As long as the individual desires his own benefit before that of the community, so long will he act as if his own benefit were the prime consideration.

As long as the individual is animated by a desire for dominance and sensual enjoyment, so long will he endeavor to gratify these desires at the expense of others. Let us picture the impossible. Humanity awakes some fine morning to find Bellamy and Company's system introduced and in good working order; but we would hardly remain a month in the enjoyment of this state. The strong would take advantage of the weak, the cleverer of their less-gifted brethren, and this because humanity would remain unchanged, in spite of changes in the social organization.

In contrast to Bellamy and Company who seek the solution of the problem in industrial socialism, we have on the one hand Charles Kingsley, in his "Alton Locke," preaching Christian socialism, and on the other, John Henry Mackay, the apostle of anarchy, who would liberate man from the restraints of law and morality, as the only means by which he can work out his true destiny and attain the highest plane of human happiness.

If we now contemplate with our spiritual eyes, the pictures presented by the several romances above alluded to, we are tempted to ask the question, What influence may we expect this whole class of literature to exert? That so noble and poetical a conception as "Alton Locke" may be read with profit, is as clear as that a work like Mackay's will exert no influence excepting on those whose tendency is already anarchical. But what shall we say of all those works which, like Bellamy's, present us with an earthly paradise painted in glowing colors, but all impossible of realization! Are not all their writings calculated to generate dissatisfaction with the existing order of things, to shatter our love of the institutions rooted in hoary antiquity, institutions won by thousands of years of strife in tens of thousands of hard-fought battles; while they offer us nothing in exchange but bright pictures painted by airy phantasy?

It cannot be denied that works of this class tend to unsettle many heads, but so much might be said of many famous works of classic antiquity. In thoughtful readers such works will excite only pleasurable suggestions. The great evil of our time is not credulous, joyous optimism, but rather that dreary pessimism which from all the shortcomings and imperfections of the age, from all the want and misery in the world, derives only the hopeless conclusion: it was ever so and will ever be so; we can change nothing, remedy nothing.

Bellamy's visions are not realizable in their entirety, but why should not matters be much better than they are, if we would all only coöperate earnestly to that end?



THE MORAL AND LEGAL ASPECT OF THE DIVORCE  
MOVEMENT TOWARDS THE DAKOTAS.

JAMES REALF, JR.

*Arena, Boston, January.*

**T**WENTY-FIVE THOUSAND divorces granted in a single year, and the majority demanded by women! So says the report ordered by Congress in 1887. This is not a sudden, exceptional, or sporadic manifestation of human wretchedness seeking relief and crowding into a tidal wave at a special time. It is a thing of steady growth; for if we cast a statistical glance backwards for a dozen years, we find a similar condition. During 1874, in Ohio, there were 1,742 applications for divorce, and the following year in Connecticut one-tenth as many divorces as marriages. And these random straws betoken also that the blowing of this breeze is confined to no locality. So it may safely be said, that possibly the most marked, and probably the most rapidly rising of the many fermentations, in our present attempt at civilization, is this movement towards a wiser freedom in the necessary relation between the sexes. It is indeed the most hopeful sign of our century and of the next one, for it proves that the reign of common sense is commencing, and that the old superstition by which a woman was punished with lifelong loneliness, or lifelong slavery, because her first marital choice was a blunder, is at last beginning to die—though like all things of darkness, it dies hard.

To understand divorce, scientifically, we must first discover and consider what marriage is from the American point of view. Some regard marriage as merely a civil contract, though full of curious exceptions to the laws governing other contracts; some deem it a sacrament, or ordinance of religion, a special belonging of the Church. American law with the cumulative force of multitudinous decisions and *dicta* declares marriage to be, not a contract, but a status: *id est*, a legal condition established by law, which the State can create, or change, or destroy. People can contract to commit marriage, but marriage executed is purely and entirely a status. One of our most eminent jurists, Judge T. M. Cooley, in his great work, "Constitutional Limitations," expressly declares this to be the American doctrine; and that most clear, convincing, and entertaining of law writers, Joel Prentiss Bishop, shows in his latest work, how this proposition, that marriage is a status and not a contract, is gaining ground in England.

It is clear, then, that the Law and the Church are not at one, or anywhere near to each other on this point, nor has the Church always been at one with itself. But, although the Catholic Church has not yet adjusted itself to the different conditions of modern life in this matter of divorce, by relaxing the rigor of its rule, which it could do without any inconsistency, the Protestant Church, on the contrary, that for long was almost as stern in its refusal to countenance divorce, except for one cause, is now with all its branches yielding gracefully to this modern breeze—this wind of a wider and a wiser freedom.

This liberalization of thought among the Churches on this theme has its parallel in the liberalization of statutory laws likewise; and where formerly but few causes of divorce were permitted by law, now, in the newer States, a good many, though by no means yet enough, grounds are recognized, and the duration of time one must suffer before the right to bring a suit can accrue, has been greatly shortened, although it ought to be shorter still; if one can bring a suit instantly for a breach of a mere contract, why, for a breach of marriage, which, being a status, is of a nature far more important than contract, should not a suit be brought with equal promptness?

The tendency towards easier relief from the ball and chain of an unhappy marriage, manifests itself more and more in the new communities of the great West. And since many more women than men are terrible sufferers in a wrong or imperfect marriage state, this Western liberality or tendency thereunto

betokens the dawn of a higher morality over all the country, and we may even hope to see in the first quarter of the next century mediæval South Carolina (*which admits of no divorce for any cause, and yet by statute has had to limit to one-fourth of his estate the amount which a South Carolina gentleman may bequeath to his concubine or her issue*), sloughing the putridity of her legalized corruption, and enacting as liberal divorce laws as those with which Dakota Territory, to its unfading honor, began its career, and which to-day make North and South Dakota the banner States of human progress. An easy return from marriages that are wrong is the best harbinger, and surest hastener of that desirable day when more marriages will be right.

ABOLITIONISTS AND PROHIBITIONISTS; OR,  
REFORM EMBARRASSED BY ULTRAISM.*New Englander and Yale Review, New Haven, January.*

**I**N a masterly discussion of the anti-slavery movement of half a century ago, the late Dr. Austin Phelps divides those who took part in it into three general classes, whom he calls resistants, destructives, and reformers. The resistants are the conservatives, and include all who are content with things as they are, and deprecate any innovations that will disturb the existing order of society. Their maxim is, "Let well enough alone." The destructives are those who fix the eye upon the acknowledged wrongs of slavery, and demand its immediate and unconditional abolition. To tolerate is to participate, to participate is to sanction, to sanction is to be accessory to the crime. No resistance can be too instant, no denunciation too passionate, no words too bitter, no assault too violent, no movement too convulsive, and no sacrifice too costly. In the temper of all extremists they followed the natural order. They flew into a passion and spit venom. In debate they were intrepid in the language of abuse, and were never at a loss for a malign epithet. Our National Constitution was "a covenant with hell"; the Union was "a fraternity of man-stealers"; and the Christian churches were "bands of thugs," and constituted "out of the spawn of hell"; and "God damn the Commonwealth of Massachusetts," the climax of their oratory. Possessed of the devil of one idea, they were not trammelled by qualified convictions.

Midway between these two extremes stood the genuine reformers. They constituted the vast majority of the Northern people. Among them were to be found as the natural leaders in reform measures the Christian churches; themselves under the guidance of an educated, judicious, and aggressive ministry. The intelligent and judicious minds of the North agreed in saying that all plans inaugurated for an improved condition of things at the South must be in sympathy with the South as a sufferer under a system of domestic life which the founders of the Government, including Northern men, had entailed upon her. At heart there was no disposition to tolerate slavery, but there was to tolerate a civilization on the subject which was not up to the level of Northern moral and political ideas.

We claim that, if the great alliances of Christian faith had been left to work their normal way, unhampered by the inflammatory policies of the extremists on either side, and especially by those which at the North soon succeeded in identifying anti-slavery with infidelity, slavery would have succumbed to moral power. To doubt it is to doubt all Christian history. The negro would have come up to the rights of liberty as he grew up to the duties of liberty. He would not have been exploded from the cannon's mouth into the miserable fiction of liberty which he has to-day, in which he has neither the intelligence to prize, nor the power to use, a freeman's ballot. This Nation, in the first century of its existence, had the grandest opportunity that a nation ever had of putting to the proof the power of Christianity to extirpate a great national wrong with-

out stroke of sword or beat of drum, and we flung it to the winds! In the forefront of the hosts who committed the awful sacrilege, we charge that there stood the "fire-eaters" of the South and the Abolitionists of New England. "On their heads rest the responsibilities of the Civil War, and the outpouring of the life-blood of five hundred thousand men." To be the occasion of that war, establishes no more claim to honor because of the beneficent results that accrued from it in the incidental emancipation of the slaves than that such claims are due when any imbecility is overruled for good. As well might Nebuchadnezzar and Darius pride themselves on the happy escape of their victims from the fiery furnace and the den of lions, and ask that monuments be erected to their own honor in view of the successful issue of events!

There is another reform in progress in our country which we account of greater magnitude than the one whose history we have been considering. We refer to the temperance reform. The two reforms are identical in aim, "to bind up the broken-hearted, to proclaim liberty to captives, and the opening of the prison to them that are bound."

Absolute Prohibition is the dream only of fanaticism. The most stringent Prohibitory law confines its prohibition to that use of liquor as a beverage which common experience and the medical profession have pronounced needless as a condition of physical, intellectual, or moral health. Prohibition in the sense of having all intoxicating liquors under the control of law, to be used for no hurtful, but for useful ends, is coming. It is gathering into it rapidly all the forces of civilized life in the earth. It has in it the trend of the ages and the tides of the seas. To forbid its advances is to arrest the processions of the equinoxes, and hush the seven thunders of the apocalypse. But while Prohibition is coming, it will not come like the New Jerusalem down from heaven all at once and four square. In some States, Prohibition will come in plenary power; in other States, it will come in Local Option, dotting them with points of light; in others yet it will come under the direction of High License, piecemeal, and as fast as it can.

The people who stand related to this great temperance movement are to be divided into the three classes we have had under review, and who are familiar to us as resisters, destructives, and reformers. As face answereth to face in the water, so these movements repeat each other in the agencies that pervert or retard, or correct or advance them.

It stands patent to all observers that the Prohibitionists, who hold the so-called Third Party under their domination and control, are the Abolitionists over again. They are destructives of the rankest order, and to describe them is to repeat almost sentence by sentence and figure by figure the description given of their prototypes. While acting in a moral reform under the name of religion, they place not their main dependence upon the divine influences, but upon political action. The very prayers that often open their conventions are so filled with "fuss and fury" as to border on blasphemy. The pious gauze thrown over the affair in this way is so thin that you can see, in the inattention and irreverence, and sometimes in the applause, the hypocrisy that lurks beneath it. A convention of brewers and saloon-keepers has often the advantage, in the comparison, in honesty, dignity, and manliness. Sore-head Republicans are there in goodly number, long-haired men and short-haired women. Abolitionists, not "lost to view, but to memory dear"; infidels, and religious tramps and vagabonds; all that are "in distress or in debt or who are discontented"; all are there, a motley crowd; and what adds to the picturesqueness of the scene—every man of them has a Woman Suffragist at his back urging him on with a cudgel.

Temperance people are largely Christian believers, and in a work of moral reform they cannot enter into sympathetic union with so-called Prohibitionists, constituted as we have seen them to be, of all sorts of belief and no belief, and who, in seeking a moral result, take the emphasis off from the distinctively Chris-

tian and lay it upon the distinctively political method. Again, they are patriotic citizens, and have minds capacious enough to grasp a whole circle of ideas and political issues. They are suspicious of a statesmanship that can dwarf itself to the dimensions of one idea, however grand or sublime it may be. While they are Prohibitionists, in their own definition of the term, they are, as intelligent men, possessed of a spirit of inquiry; and are discriminating in their judgments, and have balanced ideas.

The genuine temperance reformers are cultivating a garden of flowers, but what do they find? A crowd of idle and foolish children all the while intruding, and, with silly fingers, violently picking open the buds to hasten their blossoming! Never is truth in our world more miserably betrayed than by the bad logic of its advocates; and truth in the temperance reform must achieve its immortality of glory by surviving its martyrdom at the hands of the Prohibition party.

#### NATIONAL AND INTERNATIONAL TEMPERANCE OUTLOOK.

FRANCES E. WILLARD.

ADDRESS TO THE JOINT CONVENTION OF THE NATIONAL AND WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNIONS.

*Our Day, Boston, December.*

THE criticism is often made that the White Ribboners attempt too many things, but in this very attempt lies one of their secrets of power. By so doing they appeal to many different temperaments, tastes, and environments. Notwithstanding the complexity of its departments, the W. C. T. U. is like a sunglass which brings to a focus rays enough to light the fires of patriotism and philanthropy in many hearts hitherto dormant and dull.

Eighteen States confer the power of the ballot on the alien upon his filing his intention to become a citizen. In these States he can vote in from four to twelve months after landing. Surely this is a sufficient reason that these people, so soon empowered with the full privileges of American citizenship, should be taught something of the duties and obligations that pertain thereto. Strangeness of tongue prevents their knowing anything of the issues of the day, no matter how important, except through the interpretation of the saloon. Two million voters in this country cannot even read their ballots. We now publish one hundred and twenty-five different kinds of tracts in sixteen different languages, giving every phase of the temperance question from the simplest story, up through all grades, to the economic, evangelistic, and Prohibition arguments.

The labor question is our question. Prostrate and crushed under the mountains of injustice that are piled upon the poor, lies the degraded woman to whom financial independence, equal pay for equal work, has often proved the lifting lever to a rehabilitated life. The railroads of America employ 700,000 men; they have nine billions of capital invested, and 160,000 miles of track. They have been the making of this country, and no patriotic American should speak of them with harshness, but the thought is becoming strongly entrenched in the minds of the people that this great monopoly might more safely belong to the entire Nation than to a few railroad kings; the same is true of the telegraphic and telephonic lines. For myself, I have become convinced that while the indwelling of God's spirit, by its transforming power can alone meet and mellow our hearts so that the selfishness will thaw out, and the glow of love replace its Arctic cold, the best practical application of a loving heart will come through Christian Socialism; coöperation driving out competition, community of goods replacing the wage system, and "all ye are brethren" becoming the watchword of a holier, happier time.

The question of Christian unity would be settled in a single year if the White Ribboners had the handling of it. "The



way to resume is to resume!" The Apostles' Creed is one to which we all subscribe; church letters are already interchangeable between most denominations; the Church of Christ would be a grand, inclusive name, and we would make of all the Bishops, Missionary Secretaries, and Church Editors a sort of ecclesiastical senate with equal powers and pay for everyone of them, and a sort of general jurisdiction over Christendom, on condition that they in no wise interfered with the individual power of each local church to choose its own pastor and conduct its own affairs. Something like this is sure to come in the 20th century.

Ten years ago such words as were spoken at the recent session of the Methodist Ecumenical Council would have frightened the Council almost out of countenance. To-day they pass as a matter of course. Ten years hence women will be in the Council as ordained preachers and full-fledged delegates. "First the blade, then the ear, then the full corn in the ear."

In ten years the people of the United States have witnessed 20,000,000 marriages and 365,000 divorces; not a bad showing indeed in a wicked and inharmonious world. Why is it that people do not dwell with zest on figures like these? Why do they not emphasize the successes rather than the failures in married life? Doubtless it is on the same principle that we must sip our fill of horrors in the newspapers, detailing not what reasonable and helpful people have been doing all day long, but the abomination of desolation wrought by those who are either mentally, morally, or physically insane. It is the irritation and consequent activity of the mind in the presence of a defeat in the constitution and course of things.

The bitterness that has from the first been felt towards Prohibitionists has not abated, and the fagots of fiery partisan antagonism have been relighted in those memorable campaigns that have witnessed the death-grip struggle between the two outworn political dynasties.

I rejoice that the past year has witnessed some striking advances in law and politics, which in a republic are the truest pulse-beat we can get, whereby to diagnose the condition of the body politic itself. On the 10th of November, 1890, the Supreme Court of the United States delivered, through Justice Field, a decision whose far-reaching sequel may yet prove to be the keystone of the temperance arch. So repugnant to the liquor oligarchy was this decision that their journals declared the Supreme Court to be "a lot of Prohibitionists," a "parcel of fanatics," barely stopping short of that supreme compliment, "a crowd of cranks."

We White Ribboners remember that all our roads lead to the Rome of the outlawed rumshop in this and every land, and we are sending detachments of the one great army along these separate roads, knowing that all will meet in God's good time, and that time is not far off.

In the evolution of the great movements that are uplifting the people of America, there are some points we must carefully consider. First, it is the Government that needs to be reformed. Any plan that will not secure control of the Government will not secure the beneficent changes to which we are committed. Any plan that will secure the control of the Government could secure all needed reforms. The Government was ordained to "establish justice, promote the general welfare," and secure the natural and inalienable rights of all the people. But the Government has failed to do that which it was ordained to do. If the Government had not done the wrong things and failed to do right ones, there would be no need of the great reform movements that now threaten to convulse the nation. The one point of weakness is that reformers are working separately in national parties. So long as they do this they cannot control the Government, and no radical reform can be secured. One or other of the old political party movements crystallized around outworn ideas will continue to control the Government unless the best elements of the different reform parties can be consolidated.

United, we may stand; divided, we shall surely fall. Is it impossible that the vast ethical force, which is the outcome of a generation of education from pulpit, platform, and press, can be united on a plan that is liberal, fair, and just to all, and that will give to each part of the great onward and upward movement an equal opportunity of success?

## EDUCATION, LITERATURE, ART.

### AN EPOCH IN THE FRENCH DRAMA.

FERDINAND BRUNETIERE,

*Revue Bleue, Paris, December 12.*

THERE are a man and a date which are almost equally unique, if I may be allowed such an expression, in the history of French literature and French society. The date is that of the first representation of "Andromaque," in the month of November, 1667; the man is Racine.

He was then about twenty-eight years old. Well born, of a good middle-class family, well brought up in that austere and holy house of Port Royal, of Paris, of which he was the prodigal son, after having been the spoiled child; well made in person; agreeable to see; having about him something of the simple charm and noble elegance of his poetry; Christian at the bottom of his heart; pagan in all his senses; I doubt if there ever was a man of genius more open to influences of all kinds.

When "Andromaque" was produced, Peter Corneille was sixty-one. His "Cid" had appeared thirty-two years before, and he was still writing dramas, for, in the spring of 1667, was played for the first time his "Attila," of which naught but its title is known to our generation. Molière was forty-five and had gained renown by some of his best comedies. La Rochefoucauld had just published his "Maxims," in which the egotism of the passions was exposed naked to the world. Boileau was known by his "Satires."

When Racine thought of writing for the stage, there were certain canons for dramatic pieces, which, whatever might be his opinion of their value, he saw it was necessary to obey.

Corneille had set the fashion of selecting history for the subject of the tragic drama. The three unities were considered indispensable. Moreover the "*precieuses*" were not yet out of date; and, to commend himself to the fine ladies of his time, Racine thought it prudent to put in the mouths of some of his characters that elaborate and quintessenced kind of literary expression which was so well ridiculed in Molière's "*Precieuses Ridicules*."

Yet while thus condescending to suit the taste of his time, Racine, with his abounding talent, bestowed on the French drama qualities in which it had been theretofore wholly lacking. For the first time in French literature and on the French stage, was substituted for an insipid, cold, and, above all, false gallantry, the language of passion. Racine's women live and love with all their might, love with fury, with wickedness, with hatred, if I may say so, love as human beings love, and not as they talk about love. Here was a great novelty, by which the nature of tragedy, as theretofore known, was essentially changed. Into the veins of tragedy was injected blood, younger, more alive, more human. The art which had been a lofty abstraction, a fresco of history, became a picture of life and reality.

As a result of this transformation, the plot of French dramas became more simple. Pretty well known is an observation of Corneille in regard to his "Heraclius." "It is a piece," said he, "which you must see several times, in order to understand it thoroughly." What an odd mistake on his part! No, you must not make a pleasure wearisome. A piece for the theatre is never too clear. In order to be clear, be simple, and in order to be simple, be true! Have none of those situations, the probability of which the spectator is at first disposed to deny! Let alone those conclusions of a play which astonish and surprise, but in the authenticity of which we do not believe, until after we search in Middle-Age or Low Latin chronicles! It is not sufficient that an event represented on the stage be *historical*, it must be human. Tragedy ought not to be allowed to degenerate into a lesson in politics or history.

Racine has been charged with a lack of invention. He took

the main plot of his dramas, it is said, from those who had written before him. The charge is true, and we may give Racine the barbarous title, which Charles Blanc, who did not like Raphael, gave to that painter, and call him a *Profiter*. By that Blanc meant, I think, that as Raphael had not invented drawing or perspective, or *chiaro oscuro*, or painting in oil, or Madonnas with an infant, or the beautiful girls of Tuscany or Umbria who sat to him as models, it was not difficult for him to make use of all the resources of his art to surpass those of his predecessors who had invented the things named. Blanc, however, forgot, first, that we are all "profiters," inasmuch as we profit by the discoveries and inventions of those who have lived before us, and, second, that it is the true "profiters" who are rare and not the inventors. It rains inventors, so to speak. I have known dozens of them, and so has everyone. The people seldom met with, are those who can render the inventions of others practical, rectify the mistakes of the inventor, and make his work a useful and valuable thing.

This is what Racine did in his "Andromaque." He took old elements and renewed and transfigured them by his genius. Greek and classic though "Andromaque" be, it is none the less modern or even contemporaneous with ourselves, and is the first of our tragedies in which we can find Frenchmen of our day. The language of Corneille has grown old; and far older than his language have become the sentiments of his characters. The language of Racine, however, is such as we use to-day, and the sentiments of his characters are of all time. His verses, while truly poetical, give utterance to the feelings of men and women of flesh and blood. His characters partake of human nature, and we recognize them as like ourselves. We care not whether his women be queens or duchesses or washerwomen. It is sufficient to know that they belong to the human race to awaken our interest and touch our sympathies.

#### CASTILIAN IMITATIONS OF "DON QUIXOTE."

DON CÉSAR MORENO GARCÍA.

*Revista Contemporánea, Madrid, December 15.*

THAT a work which succeeded so well and so quickly as "Don Quixote" should have imitators was a matter of course. By 1615, said Cervantes, through the mouth of the bachelor, Carrasco, in the droll argument he has with Don Quixote and Sancho in the Second Part of the tale, more than ten thousand copies of the story had been printed in Spain—an enormous number for that time.

The first edition, published at Madrid in 1605, was followed by an edition at Brussels in 1607, and one at Milan in 1610. In ten years there were issued ten editions of the First Part, and in two years five of the Second Part. In Spain more than five hundred editions of "Don Quixote" have been printed, a great number in England, where they pride themselves on having been among the first to publish and translate the work, while in France they have produced some splendid editions. In Italy, in Portugal, in Germany—which possesses one of the best translations in the version of Tieck—in Sweden, Denmark, Greece, Russia, and even in Turkey, translations have been made.

The first imitation of the work in Castilian is pretty well known at home and abroad. It appeared in 1614, a year before the appearance of the Second Part, written by Cervantes himself. The imitation purported to be written by one Avellaneda. That this was a fictitious name is certain, but the identity of the writer is a problem which has greatly exercised Spanish critics. The weight of opinion is in favor of the name being the disguise of Fray Luis de Aliaga, a low-born man, who was the confessor of the Duke de Lerma, high in power during the reign of Philip III. That Aliaga found assistance among the writers of the period is very probable; and there is only too much reason for suspecting that the great Lope de Vega himself was one of Aliaga's allies.

The affection in which Cervantes is everywhere held, has caused his indignation at this attempt to rob him of his fame to be shared by his readers; and great contempt has been generally expressed for Avellaneda's book. It has even been declared a reproach to Spain that the false "Don Quixote" has been reprinted in that country, and been suffered to retain a place in its national collections. Yet Le Sage, and even some later critics, both French and Spanish, have declared the imitation, if not superior at least equal in merit to the true "Don Quixote."

A second imitation of "Don Quixote" was not published until Cervantes had been in his grave more than one hundred and fifty years. It was published at Seville in 1767, a duodecimo of 277 pages. The title of the book is: "Life and Literary Undertakings of the Most Ingenious Knight, Don Quixote de la Manchuela. First Part. Composed by Don Cristoval Anzarena, Presbyter."

The hero of the book is thus described. "In Manchuela de Jaén, a small town of the beautiful kingdom of Andalusia, lived, from remote times, the ancestors of the hero of this tale. His parents were Blas Panarra and Juana Repulga, living in this town, where they were accounted rich. After having been married a long time, the wife gave birth to a strong and big boy, who was baptized Cirilo, but to whom the popular voice gave the nickname of Quijada, afterwards changed to Quijote, from the fact that one day the child, in gaping, opened his mouth so wide, that he seemed likely to break his jaw (*quijada*)." The book then goes on to relate the adventures of its hero, which began when he was a boy by running away from school, to the despair of his teachers, who had calculated that he would be a shining example of the excellence of the mode of instruction pursued by them. He was not found, but his various deeds are related at length in the pages which follow the account of his sudden departure from the place where he was receiving his education.

This imitation of Cervantes is ingenious, and its leading qualities are ease in writing, a limpid and clear style, elegance and grace in the abundant descriptions, and fine and pungent satire. The object of the work, beyond doubt, was to make ridiculous the most salient vices of the system of education then in use for youth, and show the sad consequences of such a mode of instruction. The story is not wholly without application to our time, when the mind of youth is burdened with a variety of knowledge badly digested, which, learned with difficulty and soon forgotten, answers no good purpose. Among the personages of the book are an old grandfather, who fills his grandson's skull with fantastical ideas; the father, who like many fathers, thinks his son is a sage; the mother, a personification of goodness, who is the cause of her son's misdeeds; the sexton, who knows nothing and teaches everything; and, finally, the parson, a model of discretion, tact, and judgment, but whose advice, precisely because he is such a man, none of the other personages will follow.

The author promised a Second Part of his story, which, however, was never published.

#### THE GREAT UNKNOWN *versus* THE SMALL KNOWN.

*The Monthly Packet, London, December.*

WHEN, in 1827, Sir Walter Scott formally revealed his identity with The Great Unknown, he said, "I am the Small Known now." It is nearly sixty years since, and there is a pathetic irony in the unconscious prophecy. He is left now to those whose acquaintance with him dates from "sixty years since." Our maidens vote him dull; our youths open him under compulsion only as a holiday task. At whose door lies the fault? Is The Great Unknown really superseded? Are the characters in *Robert Elsmere* and the *Witch of Prague* more powerfully drawn than in *Kenilworth* and the *Heart of Midlothian*? Are there no situations in *Guy Mannering* or *Quentin Durward* that will compete in excitement with



*Treasure Island?* Is *Romola* really a more vivid study of the past than *The Abbot* or *Old Mortality*?

What are the elements we look for in a novel? If those elements be character, plot, description, and motive, of what kind should these be, and in what measure are they given by Walter Scott?

The characters should be living. They should be as real to us as our friends and acquaintances; in fact, more real, for the innermost thoughts and springs of action should be revealed in the principal characters, till we know them as we know ourselves. The plot should be conceived as a whole, and unfolded to us with gradually increasing interest. Like Wordsworth's cloud, it should "move altogether if it move at all"; no irrelevant character or circumstance being introduced. The novelist should treat life as the artist treats nature, selecting and combining from endless variety those objects which best suit his purpose.

Character and plot should be inseparable, mutually modifying and developing each other. The descriptions should, by calling the imagination into play, leave an image on the memory as of a place that we have seen. An historical novel should transport us into the past, and make us know the figures of history face to face. In the ideal novel there should be effective situations, striking contrasts, and a full share of both humor and pathos. The old, conventional novel was a love story. It dealt with the passion of the hero and the heroine, the obstacles they met, their final union, and ended for the most part in happiness. The modern novel proceeds frequently on different lines; it may be questioned whether it is as healthy.

As to the motive and aim, they should be, in one word, good; enlisting the sympathies on the side of virtue. This is not saying that the characters are to preach or the author to moralize, for the work, in that case, will defeat its own object. Last, but not least, the novel must entertain, being mentally what a game is physically. The more to be gained from it in mind and character is no doubt the better; still its essence is recreation.

Let us see how far the author of *Waverley* obeys the canons just laid down. What shall we say of his plots? There is not one novel, not even *The Monastery*, for which he so humbly apologizes, that is not conceived as a whole; and in none is any character or incident introduced that has not some ultimate bearing on the development of the story. The plot is gradually unfolded, each chapter increasing in interest till we reach the catastrophe.

Scott's characters are, with some exceptions, as alive as if we knew them in the flesh. They are all individual. The same model does duty more than once with Dickens, but among Scott's crowd of figures no two are alike.

There is always an orthodox love-story in the *Waverley* Novels, in various degrees of subordination to public interest. Humor abounds, though, no doubt, pathos is rare. Yet pathos is there. The last parting between Waverley and Fergus Mac-Ivor, the meeting of Effie and Jeanie Deans in prison, Queen Mary's forced abdication, and Sir Hugh Robsart sorrowing over his daughter, are scenes that few can read without "tears."

As far as motive is concerned, nobody will deny that the influence of Scott's novels is uniformly good and healthy beyond those of others. Without preaching or moralizing, our sympathies are won by virtue. Vice is never palliated, never condoned, never finally triumphant.

In regard to the historical romances, they seem to combine all the good qualities of that form of fiction. Scott admitted the charge of historical inaccuracy. He even gloried in it. Practically, he treated history as Turner treated landscape, sacrificing truth of fact to truth of impression.

All these things being so, why has Walter Scott lost favor, as he undoubtedly has; and how far justly? Not because he

is dull, not because he is historical, not because he is long, not because he is old-fashioned. It seems to me that there are two reasons: His beginnings are tiresome, and his characters drawn from without, not from within. He is not, in fact, analytic. The first reason deters superficial readers. Those readers who are not superficial have nowadays a passion for introspection and analysis; their enjoyment is to dissect character, to watch it in its growth and decay. Yet is the dissection of souls the legitimate end of a novel, considered in its primary aspect as a source of recreation and refreshment?

The "Great Unknown," the idol of our parents, now for a season neglected, is really undergoing a reaction of every thought and feeling that tended to his popularity. Reactions, however, do not last. When a generation arises weary of doubt and sick of dissection of its souls, the *Waverley* Novels will once more be taken from the shelf—and not soon replaced there.

## SCIENCE AND PHILOSOPHY.

### NEW CHAPTERS IN THE WARFARE OF SCIENCE.

XIV.—THEOLOGY AND POLITICAL ECONOMY.

ANDREW D. WHITE, LL.D., L.H.D.

*Popular Science Monthly*, New York, January.

**A**MONG questions on which the supporters of right reason in political and social science have conquered theological opposition only after centuries of war, is the taking of interest on loans. In hardly any struggle has rigid adherence to the letter of our sacred books been more prolonged and injurious.

Certainly, if the criterion of truth, as regards any doctrine, is that of St. Vincent of Serins, that it has been believed in the Church, always, everywhere, and by all, then on no one point may a Christian of these days be more sure than that every savings institution, every loan and trust company, every bank, every loan of capital by an individual, every means by which accumulated capital has been lawfully lent, even at the most moderate interest, to make men workers rather than paupers, is based on deadly sin.

The early evolution of the belief that taking interest for money is sinful, presents a curious working together of metaphysical, theological, and humanitarian ideas.

In the great centre of ancient Greek civilization, the loaning of money at interest came to be accepted, at an early period, as a condition of productive industry, and no legal restriction was imposed. In Rome there was a long process of development. The greed of creditors in early times led to laws against the taking of interest, but, though these lasted long, the strong practical sense of the Romans, which gave them the empire of the world, substituted finally, for this absolute prohibition, the establishment of rates fixed by law. Yet many of the leading Greek and Roman thinkers opposed this practical settlement of the question, and foremost of all, Aristotle. In a metaphysical way he declared that money is by nature "barren" and that the birth of money from money is, therefore, "unnatural." Pluto, Plutarch, both the Catos, Cicero, Seneca, and various other leaders of ancient thought, arrived at much the same conclusion—sometimes from sympathy with oppressed debtors, sometimes from hatred of usurers, sometimes from simple contempt of trade.

From these sources there came into the early Church the germ of a theological theory upon the subject.

But far greater was the stream of influence from the Jewish and Christian sacred books. In the Old Testament stood a multitude of texts condemning usury, the term usury meaning any taking of interest; the law of Moses while it allowed usury in dealing with strangers, forbade it in dealing with Jews. In the New Testament stood the text in St. Luke: "Lend, hoping for nothing again." These texts seemed to harmonize with the Sermon on the Mount, and with the most beautiful

characteristic of primitive Christianity—its tender care for the poor and oppressed; hence we find, from the earliest period, the whole weight of the Church brought to bear against the taking of interest for money.

All the great fathers both of the Eastern and Western Churches denounced usury as one of the vilest offenses, and this unanimity of the fathers of the Church, brought about a crystallization of hostility to interest-bearing loans into numberless decrees of popes and councils and kings and legislatures throughout Christendom during more than fifteen hundred years, and the canon law was shaped in accordance with these. These prohibitions were enforced by the Council of Arles in 314 and a modern church apologist insists that every great assembly of the Church, from the Council of Elvira in 306 to that of Vienna in 1311 inclusive, solemnly condemned money lending at interest. The greatest rulers under the sway of the Church—Justinian in the Empire of the East, Charlemagne in the Empire of the West, Alfred in England, St. Louis in France—yielded fully to this dogma.

Nor was this doctrine enforced only by rulers; the people were no less strenuous. In 1390, it was enacted by the city authorities of London that "if any person shall lend, or put into the hand of any person, gold or silver to receive gain thereby, such person shall have the punishment for usurers." And in the same year the Commons prayed the King that the laws of London against usury might have the force of statutes throughout the realm.

The whole evolution of European civilization was greatly hindered by this conscientious policy; and one evil effect is felt in all parts of the world to this hour. The Jews, so strong in will and acute in intellect, were virtually drawn or driven out of all other industries and professions by the theory that their race, being accursed, was only fitted for the accursed profession of money-lending.

The Reformation inaugurated no change; usury was condemned by Luther, Melancthon, and the English Reformers as uncompromisingly as by the Catholic Church. But Calvin cut through the metaphysical arguments of Aristotle, and characterized the mass of subtleties devised to evade the Scriptures as a "childish game with God." In place of these subtleties there was developed among Protestants a serviceable fiction—the statement that usury means *illegal or oppressive interest*. With the distinction between these two words thus evolved the tide of battle turned. Protestantism, open as it was to the currents of modern thought, could not long continue under the dominion of ideas unfavorable to economic development. The Catholic Church was in a more difficult position, but the forces of right reason pushed on, and by the middle of the eighteenth century the Church authorities at Rome clearly saw the necessity of a concession; and finally, in 1873, there appeared a book, published under authority from the Holy See, allowing the faithful to take moderate interest.

#### DEMOGRAPHY.

IN A HUNDRED YEARS.

CHARLES RICHTER.

*Revue Scientifique, Paris, December 1,*

**A**LTHOUGH the science of demography has hitherto busied itself with the present and past only, there is no good reason for it to refrain from a glance at the future. It is true, the future must always be more or less uncertain. Nevertheless, while making large allowance for the unforeseen, it is still possible, on the basis of authentic statistics and positive facts, to make a calculation which may be called scientific as to what is in store for the world in a not very distant future. Let us select, for instance, a hundred years from now, or, to use round numbers, the year 2000. What does demography tell us we may anticipate will be the state of the globe in the year named?

We may expect, in the first place, that then the physiological,

and, so to speak, the geological conditions of humanity will not have changed materially. There will be a glacial period hereafter, very probably, but that will not be for some twenty thousand years to come. In a hundred years from now, the earth, the air, the water, and man himself, will be what they are to-day.

Yet, if the human race remains physiologically the same, socially it changes, and very quickly. What will be the numbers a hundred years from now of the different nations which people the earth?

At present, according to the best calculations, there are in Europe, Asia, Africa, America, and Australia about 1,450,000,000 people. It is safe to estimate that in the year 2000 this number will have increased to 2,500,000,000.

There are peoples which increase slowly, like the French, for example. There are others which increase rapidly, like those of the United States and Australia. These differences are likely to become greater. It is very probable that the rate of increase among European peoples, with the exception of Russia, will diminish from year to year. In America, both North and South, it is pretty certain that the rate of increase will become larger. In both Americas the births will increase, as well as the immigration. It will be several centuries before the population will be equally dense in America and Europe; but the disproportion between the two, in regard to the number of people to a square mile, will be less in the year 2000 than now.

As to European nations, it is evident they will not increase in an equal ratio. Throughout Europe, with the exception of Russia, the density of population is likely a hundred years from now, to be nearly stationary. Emigration will correct any excess in the number of births; and immigration any deficiency of births. Russia is an exception to the rest of Europe, and her population will increase **much faster** than that of other European peoples. To-day Russia represents nearly two-sevenths of Europe; in a hundred years from now she will represent one-third.

The two civilized nations, then, which will be the greatest powers in the year 2000, will be the United States on one hand, and Russia on the other. Their united population will probably be about 600,000,000, that is, more numerous than the population of Europe will be at that time.

What languages will the peoples speak a hundred years from now? This question is of fundamental importance; for civilization and nationality depend, in great part, on language.

In answering this question, it must be borne in mind that it is almost impossible to destroy the language of a civilized or half-civilized people. It must not be supposed that the small peoples, whose language is spoken by few only, will adopt a language different from their maternal tongue. Nevertheless, it is certain that the languages of the small peoples will be spoken less and less, while the languages of the great peoples will be spoken more and more. With these two factors included, a rigorous demographic calculation makes the number of millions, in round numbers, who will speak each language named below, in the year 2000, as follows:

Russian .....	350	German .....	100
English .....	500	Spanish and Portugese ..	235
French .....	100	Chinese .....	550

Counting by numbers alone, the Chinese will have the pre-eminence; but it is probable that China will remain apart from general civilization. Moreover, the Chinese language is so absurd, with its strange alphabet, its grotesque characters, and its interminable vocabulary, that there is no chance of its becoming general.

There remain, then, the five following languages: English, which will be spoken or understood by 500,000,000; Russian, by 350,000,000; Spanish, by 250,000,000; German and French, each 100,000,000.

It is clear, then, that the English language will be used by many more people than any other; and it has great advan-



tages. It is simple, easy to understand, and, if it were not tramed by a ridiculous orthography, or rather pronunciation, it would be very suitable for rapid diffusion.

What will give the English language a marked superiority over the Russian is its Roman alphabet. The Russian alphabet, with its guttural sounds, is outside of current reading for the peoples of Western Europe. The German language has also a special alphabet. It is very probable, however, that when the present affectation for old Germanism has passed away, the Gothic alphabet will be laid aside among the curiosities of other ages. Already, in all scientific works, and in some newspapers, the Roman alphabet has dethroned the Gothic.

Without putting any faith in such chimeras as Volapük, we may hope that the languages now in use, which have the best chances of becoming general, like English and the Latin tongues (classing under one head Spanish, French, and Italian), will fuse together more and more, each borrowing this or that term from the vocabulary of the others.

Assuredly the fusion will not be effected in a century. Save some modifications, the English spoken at New York and London in the year 1992 will be the same as that spoken in those cities to-day. We may, however, dream of, and even hope for, the introduction into the English language, some time in the future, of more and more numerous Latin—that is, French, Spanish, and Italian—expressions.

#### NEUROSIS IN WOMEN OF GENIUS.

DOCTOR CESARE LOMBROSO.

*La Nouvelle Revue, Paris, December 15.*

IF further proof were wanting of my theory as to the frequency of neurosis as an accompaniment of genius, I think that the diaries and letters of Marie Bashkirtseff would amply supply what may be lacking. That she was a true genius her pictures attest. They also prove the ardor and vehemence with which she gave herself up to art.

When she was fifteen, she wrote: "I have no inclination for anything but painting. One cannot become a great painter without great mechanical toil. At twenty-two I shall be either famous or dead." She worked nine or ten hours a day, took no care of her health, gave up all pleasure. One of the foundations of her moral craziness was an immense vanity and megalomania. These showed themselves at an early age. When she was but three years old, she had aspirations for imaginary grandeur; her dolls were always queens. At the age of five she dressed herself in her mother's laces, and went into the drawing-room with the hope of attracting admiration.

She said: "I am a woman on the outside only, and this outside is devilishly feminine; the rest of me is devilishly something else."

Later she wrote: "I swear on the Gospel that I will be famous." "I will present society with a woman who will be something, in spite of all the obstacles which society will put in my way."

When she was twenty, she wrote: "I am reading Balzac to my own injury, for the time given to reading him would aid me to become another Balzac in painting."

In her book she declares that she had never really loved anyone. She had so little affection for her family, that when there was no stranger at table, she preferred to dine alone with a book, so that no one might disturb her. Yet she was adored by her family.

Moreover, this young girl who loved neither her mother nor any of her relatives, had, like many another morally crazy person, an extraordinary affection for beasts. "I would prefer," she wrote, "to see C." (who was in love with her) "sick or even dead, rather than lose my dog."

She did not understand that shrinking modesty, which is

one of the most beautiful and feminine qualities of a woman. She defined it to be: the fear of showing lines which will not be perfect. She had an impulsiveness like that of epileptics. Thus she would do acts, the cause of which she could not account for. "Last evening I had a fit of despair in which I threw into the sea my clock. It was of bronze, with a Paul, without a Virginia, who was fishing. Poor clock!"

She had attempted, or at least had an idea of, suicide. "If painting does not bring me fame soon, I will kill myself." "I want to kill myself and must do it, although the idea seems stupid and grandiose." "In Russia I tried to commit suicide, but I was afraid. I will kill myself when I am thirty; up to that age one is still young and can hope." Her father, blond, pale, and wicked, was the son of a vigorous man and a sickly woman who died young. Her father's sisters were hunchbacks. Two of her great-grandmothers and two of her aunts died of consumption.

Another woman who was an artist and neurotic, but of a character essentially different from Marie Bashkirtseff, was Julie Hasdeu. She was born at Bucharest in 1869, and died at the age of nineteen, leaving two volumes of prose and poetry. She was extremely precocious. When she was nine years old, she was acquainted with five languages and wrote satires on her professors. At thirteen she was entered at the Sorbonne. While still quite young she had fits of hypochondria. Like Marie Bashkirtseff, she showed a feverish activity, rising at four o'clock in the morning and working by lamplight. Unlike Marie, however, who had parted with all her femininity, Julie Hasdeu preserved all a woman's sweetness. She foresaw she would die young; but she was a believer, very religious, and looked forward to death with pleasure. She was seized with a galloping consumption in the midst of youth, wealth, and happiness. Among her grandparents, one died very young; another was melancholy and misanthropical; her grandfather died a prey to religious exaltation.

Women of genius, as has been judiciously remarked, manifest a masculine tendency in their works and sometimes in their persons. Madame de Staël had the face of a man. George Sand wore a man's dress. Sappho fell in love with women, and her famous poem appears to have been addressed to one of her own sex.

Mary Wollstonecraft, the first to advocate the emancipation of woman, was the daughter of a man morally crazy, and of a woman who was a maniac and a sister of lunatics. Mary kept herself so dirty and unkempt when at school that she was given the name of "philosophical sloven." She was full of neurotic contradictions. Though religious, she called the priests "lazy lice." After having preached free marital union, she was indignant beyond all bounds at Imlay, who deserted her, and, nevertheless, afterwards married Godwin.

George Eliot had a man's countenance, with an enormous head, hair always in disorder, a big nose, thick lips, a heavy jaw, altogether bearing some resemblance to a horse's head. She also was neurotic—so timid that she was frightened at night without any cause. Although she declared herself overwhelmed with grief by the death of Lewes, she married again a few months after, when she was sixty, and her new husband a young man.

As a final instance of neurosis in women of superior intellect, I note the case of Minna Mayländer, who died quite recently in Germany, where she had a high reputation as an author. Her conduct was erratic. She had all the whims and instability of a neurotic person. Always embarrassed pecuniarily, it was no use to help her, for she threw away her money like a millionaire. After being obliged to quit several lodgings in succession, because she could not pay her rent, the people of the house in which she died, unable to keep her for nothing, leased her room over her head. Then she begged to stay in the house until she could find another roof to cover her. The man and wife, who were her landlords, good-naturedly, though

much to their inconvenience, gave her their own room. Once in possession of this, Minna refused to move. A resort to the law was necessary to oust her. When the officers of the law came to put her out, it was found she had committed suicide, and that after a man's fashion—for she cut her throat.

#### THE NEW SCIENCE—PREVENTIVE MEDICINE.

DR. ARMAND RUFFER.

*Nineteenth Century, London, December.*

ONE of the greatest philosophers of modern times maintains that the advance of each science is dependent on corresponding advance in other sciences.

[Beginning with the discovery, 230 years ago, by the Jesuit Father Althanasius Kircherus, of microscopic moving, and apparently living, things in blood, pus, putrid meat, milk, etc., Dr. Ruffer traces the progress of bacteriology through the discoveries of Leeuwenhoek in 1695, the experiments of Gay-Lussac, Schulze, Schwann, Pouchet, and others, down to the researches and experiments of Louis Pasteur, who proved that the atmosphere surrounding us contains innumerable microbes and that their spontaneous generation never takes place under any known conditions; and mentions the fact that in many hospitals, the slightest wound, like that of opening a cyst or a small abscess was not unfrequently followed by blood poisoning and death, while women in childbirth died in enormous numbers for the same cause.]

Guided by his own and Pasteur's researches, the English surgeon, Joseph Lister, was led to suppose that blood poisoning following wounds might be due to the presence of living micro-organisms. Resolving to find means for preventing the entrance of the ubiquitous microbe to a wound, he hit upon careful disinfection, not only of the patient's skin, but also of the surgeon's hands, instruments, dressing, ligatures—in fact, everything which might possibly come in contact with the wound during or after the operation. In short, he invented "antiseptic surgery."

It must be remembered that at this time bacteriology did not exist as a science. The micro-organisms causing blood poisoning had never been isolated, and scientific men of the first rank doubted their very existence. Lister's discovery has proved a blessed boon to humanity. By his method, slight operations—which formerly were frequently followed by painful suppuration, and sometimes by erysipelas, pyæmia, and death—may be performed without fear of evil results, and practically without after pain to the patient; fractured limbs may be saved which formerly must have been amputated if the patient's life was not to be sacrificed. Operations on diseased joints, the abdomen, brain, lungs, etc., may now be made which before would most probably have proved fatal.

In lying-in charities the mortality from blood poisoning was formerly often ten per cent., and sometimes much greater. The confinements in most maternities are now conducted on antiseptic principles, and blood poisoning has almost entirely disappeared, the mortality from all causes combined being less than one per cent. An eminent professor has well said:

It is impossible to estimate the matter accurately in figures, but I may say that I believe that many thousands annually have been saved from death by Sir Joseph Lister's system of antiseptic surgery; and the number of those who have been saved from terrible suffering, not necessarily resulting in death, is far larger still, and must amount to hundreds of thousands of cases in the year.

Ferdinand Cohn, a botanist, discovered, in 1857, peculiar glistening bodies in the interior of certain micro-organisms. These bodies, generally called "spores," may be compared to the seeds of plants; they germinate and produce new micro-organisms after the death of the microbes that produce them. The discoverer had drawn attention to the fact that these spores resisted the action of external influences, such as heat, cold, and antiseptics, for an almost incredible time; but the importance of this fact was not noted until Koch began his researches on anthrax. Anthrax is a peculiar infectious

disease which proves fatal to a large number of sheep, cattle, and even horses, and which is caused by a specific micro-organism, the *bacillus anthracis*. There are pasture lands in England where farmers dare not place their sheep or cattle, for there they invariably die of anthrax.

Koch observed that the anthrax bacillus forms spores that resist the action of heat, cold, dryness, and antiseptics for long periods; and that when reintroduced into a suitable medium they grow into extremely virulent bacilli. An animal afflicted with anthrax contaminates with those bacilli the ground where he grazes, and the bacilli form spores soon after leaving the animal body. A healthy animal, years afterwards perhaps, grazing over the place, inhales some of the anthrax spores or swallows them with its food. If an animal, dead of anthrax, has been buried in a field, numerous spores form in and about the carcass, and find their way to the surface of the ground.

Among the diseases afflicting man and animals, which in some countries—the West Indies, for instance—cause numerous deaths, is that known as tetanus, or lock-jaw, which follows the infliction of wounds. Years ago various observers saw characteristic bacilli in the wounds of men and animals having lock-jaw, but they could not be isolated from other micro-organisms. Starting with the fact that the tetanus bacillus contains spores, which resist high temperatures that prove fatal to full-grown bacilli, a Japanese investigator, Dr. Kitasto, placed some of the matter, excised from a wound, in a cultivating medium, heated it for a considerable time, and so killed the foreign microbes and the bacilli of tetanus, while the spores of the latter were unaffected by the heat. When the medium cooled the spores began to grow, and gave an abundant crop of pure tetanus bacilli. Once in possession of pure virus, Dr. Kitasto, with Dr. Behring, extracted from this culture a substance which "vaccinated" animals against tetanus; and finally devised means to cure tetanus in animals *even when this disease is actually in progress, and death is imminent*.

A man who has once suffered from any infectious disease is for a time, at least, proof against that same disease. Pasteur knowing that even a mild attack is a protection, concluded that if an animal were given a modified form of a specific malady caused by a specific microbe, the animal would be in future proof against attacks of the same micro-organism. He successfully vaccinated fowls against fowl-cholera; and, turning his attention to anthrax, published in 1881 his method of vaccinating animals against this disease, which has been employed with such signal success. Animals are also effectively protected against black-quarter by similar vaccination.

The wonderful success of Pasteur's method of treatment of rabies or hydrophobia, is one of the triumphs of science. Before its application, the mortality among people bitten in the face by rabid animals amounted to 80 per cent. From 1885 to '89, out of 593 persons bitten in the face who were inoculated at the Institute Pasteur, the total mortality was 2.23 per cent. Since the foundation of this institute in Paris, similar institutes have been established throughout the world. The reports from Russia, Hungary, Italy, Sicily, Brazil, Turkey, the United States, Roumania, and other countries, confirm the great success of the treatment, and in many the success has been even greater than in Pasteur's hands. Of all the treatments which have ever been invented for the prevention of an infectious disease, not one (vaccinia perhaps excepted) has proved so successful as Pasteur's treatment against rabies.

In addition to Koch's discoveries relating to tuberculosis, there are indications that in a short time bacteriologists will have discovered ways of curing diphtheria with methods based on strictly scientific principles. The important part played by micro-organisms appears to warrant the establishment in England of an institute specially devoted to bacteriological research, and I have attempted to show that such an institute would prove of immense benefit to science, to health, to agriculture—in fact, to the community at large.



## RELIGIOUS.

## THE SEAL OF THE CONFESSIONAL AND THE CIVIL LAW.

H. J. HENUSER, W. R. CLAXTON.

*American Ecclesiastical Review, Philadelphia, January.*

IN speaking of the religious duty on the part of a priest to keep absolutely secret whatever has been revealed to him in sacramental confession, we have regard here principally, to the case where this obligation comes in conflict with the requirements of the civil law.

The rights of a public court to exact testimony when there is a question of the common safety, or the vindication of justice within its sphere, stands admitted by the code of common law. Nevertheless, there are limits beyond which the State may not trespass. Its office of controlling the external order for the common weal does not authorize it to enter the private sanctuaries of domestic life, the family, and the individual, unless the latter were to obstruct the common good and destroy the public safety. The silent reflection of a penitent upon his sin before God cannot be said to obstruct the common good. He is not bound by any law of State to confess his guilt, and until direct or circumstantial evidence convict him, he is free before the civil tribunal. Now, when a person confesses sacramentally to a priest, he means simply and only to confess to God. He would not reveal his guilt under any other consideration, and the confessor accepts the condition of his penitent as such, and such only. So far as the State, the court, the public, even the priest himself, outside of the confessional is concerned, the words spoken in the sacred tribunal are as though they were never uttered. The keeping of them, therefore, as a secret, has no direct effect whatever upon the commonwealth; they are like the thoughts of repentance which are spoken to the inmost heart, where neither judge nor jury, nor witness may pry.

In acknowledgment of this fact, secular jurisprudence admits, on general grounds, the sacredness of the confessional. The courts of France and Germany, for example, while their governments exercise public discrimination against the Catholic clergy, allow that a priest called to testify in court may disavow all knowledge obtained from a criminal in confession.

The legislation of the United States on this subject is not uniform even where it is pronounced, and in many cases no provision is made at all to shield a priest against being punished for contempt of court in case he refused to testify to knowledge which he is presumed to have obtained in the exercise of his sacred ministry as confessor. In the earlier part of the present century, a case occurred in the city of New York calling forth wide attention, and which has served not only as a precedent in similar cases, but caused the adoption of a clause in the Revised Statutes of New York to the effect that "no minister of the Gospel or priest of any denomination whatsoever, shall be allowed to disclose any confessions made to him in his professional character, in the course of discipline enjoined by the rules and practice of such denomination (Rev. Stat. III., c. 7, art. 8, sec. 72).

But few cases have since then occurred in which American judges showed any disposition to place a priest in the embarrassing necessity of declining testimony which he was supposed to have received through the confessional.

Yet while our courts, on the whole, deferred to the duties of conscience in the individual citizen, we have no guarantee that this would be the case under all circumstances. In the direction in which the common current of public opinion is driving us with the noisy ripples of liberty and advancement, it is taken for granted, as a sort of ethical maxim useful in practical politics, that the universal conscience must supersede the individual conscience, and that where religion comes in conflict with the popular will, expressed in the government and

State legislation, it must yield as a private interest to the general good. Even where the law seems to favor the freedom of conscience and to insist upon the sacredness of certain confidential communications, it may readily be quoted against such exemption, even setting aside the discretionary power of a judge to interpret its meaning as going aside of the letter.

As to the obligation of a priest to withhold all evidence which he has obtained solely under the seal of confession the rule is clear. No consideration on earth, not even the fear of instant death, can justify him in betraying what he has learned in the confessional. To do so would be to commit sacrilege.

It becomes, then, an important and practical question: how is a priest to conduct himself in cases where he is authoritatively required to make statements which involve the violation of the "Sigillum." Theologians agree that under such circumstances a mental restriction could not be construed into a falsehood, even were a confessor to assert under oath that he is absolutely ignorant of any matter which had been communicated to him solely under the seal of confession.

As regards the present position of the law in the United States, communications made by a husband to a wife or *vice versa*, and the confidences reposed by a client in his attorney after that relation has been established between them, are privileged in all the States of the Union, and in the case of priest (or minister) and penitent in New York, Wisconsin, Missouri, Michigan, Iowa, Indiana, California, Kansas, Minnesota, Ohio, Nebraska, Arkansas, Colorado, Wyoming, Montana, Nevada, Oregon, Washington, North and South Dakota, as well as Utah and Arizona.

Such communications, therefore, in the States where the privilege does not exist, may be the subject of judicial inquiry, and the priest (or minister) to whom they have been made is liable to be committed to prison for contempt of Court if he decline to reveal them.

It would seem that in the United States Courts the privilege may be extended as a matter of grace, and there is reason to assume that if the question of the confessional comes before the Supreme Courts directly, unembarrassed by any State law binding that court, it would hold that it is privileged on the broad ground of public policy.

The common law of England requires a direct Act of the Legislature of a State to exempt a priest or minister from giving testimony as to knowledge received by him from a penitent, and as experience shows the impossibility of compelling a priest to give testimony on such matters, it seems difficult to explain the law as it now is, in so many States.

## THE NEO-CHRISTIAN MOVEMENT IN FRANCE.

VICOMTE EUGÈNE MELCHIOR DE VOGÜÉ.

*Harper's Monthly Magazine, New York, January.*

IN the masterly study which M. Taine has just published on the religious state of France, he arrives at the following conclusions: During the past few years there has been a renewal of zeal and activity in the clergy, in the religious congregations, and in the flock of the faithful; the ascendancy of the Catholic faith has increased within these limited groups, while it has diminished in the popular masses of the towns and rural districts, which, by an insensible and slow reaction, are in course of becoming once more pagan.

The conclusions of the eminent historian may be accepted as being temporarily exact, so far as concerns the bulk of the French nation; but they leave out of the question the intellectual *élite* of the young generations, the nucleus of high culture wherein the directing ideas of the future are being elaborated—the writers, the professors, the students, the cultivated people in general, who take an interest in philosophic speculations. This intelligent *élite* is now passing through a very curious crisis of thought, the symptoms of which are not easy to discern. A number of young writers of repute are agreed in affirming

that a period has just closed with the decline of the principal influences which French thought used to obey, and that a new period is beginning under the empire of other influences that are still confused. Before ascertaining in what this metamorphosis consists, let us, first of all, call to mind what the French freethinker was during the preceding phase.

In the first half of this century the French freethinker was above all Voltairian; his religious incredulity was merely one of the aspects of the revolutionary instinct. He pursued with the same hatred God, kings, and priests, because these formed part of the Old Régime. After 1848, the simultaneous progress of all the sciences increased unbelief, but modified its nature in cultivated persons. Men acquired faith in science as being susceptible of indefinite progress, capable of satisfying the intelligence by expounding the universe to it, and of alone procuring the happiness of men, by satisfying all their moral and material needs. The famous book of Draper, *The Conflicts of Science and of Religion*, would resume exactly enough the state of mind of intellectual circles at the end of the second empire and the beginning of the third republic.

The doctrines of some mighty masters and their scientific faith had slowly sunk into the average intellects in the university, in the influential press, and in all the centres of ideas. In proportion as they reached the lower strata, their doctrines lost the studious serenity which they had maintained on the heights, and combined with the still vigorous tradition of Voltairianism, and with the spirit of opposition to the clerical empire, and later to the monarchical assemblies which sought to restore the throne and the altar. Men brought up in this atmosphere neglected nothing to realize, in the republic, this ideal of their youth; they imposed the heaviest sacrifices upon the State for the purposes of popular education, with the conviction that they were at last going to annihilate Christianity and convert the whole nation to the new religion of science. One might well have supposed that the generation which was submitted to this decisive test would be definitely emancipated from all religious preoccupation. It is precisely the contrary which has come to pass.

For a hundred years after the destruction of the political and religious dogmas of the past, France had lived on a few fragile dogmas, which had, in their turn, been consecrated by a naive superstition. These dogmas were the principles of 1789—the almightiness of reason, the efficacy of absolute liberty, the sovereignty of the people—in a word, the whole *credo* of the Revolution. In order to shake that faith, it was necessary that human reason proclaimed infallible, should turn its arms against itself; the fortress would have to be dismantled by those whose mission it was to defend it. And that is what happened. Scientific criticism, after having ruined all dogmatism, took it into its head that it was its business to verify afresh, and when once started upon this path it made as short work of the revolutionary legend as of the monarchical one, and showed itself as pitiless for the "Rights of Man" as for the Rights of God. M. Taine is the redoubtable thinking machine who has pulverized the whole frail edifice that had been built up within a century, and as this man is venerable by reason of his austere love of truth, as his honest and mighty genius is justly the pride of our race and of our time, his action upon contemporary intellects has produced incalculable effects. At the present time, for independent and reflective minds the new dogmatism is still more difficult to accept than the old, and this latter destruction having made a clean sweep of all certain notions, these minds have sunk into absolute emptiness.

We have here a sufficient explanation of the nihilism and pessimism which invaded the souls of the young during the past ten years. At the very moment that politicians were celebrating the definite emancipation of man by science, and the conquests of the Revolution, all the philosophical and literary productions of the young generations manifested gloomy

despair. While our material civilization is multiplying its prodigies, and placing at the disposal of man all the forces of nature; while that civilization is increasing tenfold, the intensity of life in a society where life offers enjoyments only to the leisured and cultivated classes, behold we hear sounding on the peaks of intelligence a great cry of discouragement: "Beware of deceitful nature; fear life; emancipate yourself from life!"

This cry uttered first by the masters of contemporary thought—a Schopenhauer, a Taine, a Tolstoi—was interpreted differently according to each one's turn of mind, becoming Buddhistic Nirvana, atheistic nihilism, mystic asceticism. Rationalists, sceptics, atheists, the minds that are most emancipated from religious beliefs return by a different route to the state of mind of an Indian yogi, an Egyptian anchorite of the second century, or a scholastic monk of the eleventh century.

But already a new fermentation is taking place in the majority of thinking heads, as is attested by the testimony of many recently published works. The young men of independent and cultivated thought are still for the most part refractory to any positive religion, but their prejudices against the religious idea have disappeared. They are prepared to seek, without prejudice, what germs and possibilities of true Christianity are really hidden in the moral growth that we are witnessing.

Whatever may be the effective results of the neo-Christian crisis, they will require a long time to come to a head; and when the religious idea shall have conquered the cultivated classes, it will have to reconquer, by a slow process of infiltration, the people at large. We are in the presence of a nebula which is forming and wandering in the celestial space. The Creator alone knows the hour and the place which he has marked for the condensation of this nebula into a star.

## MISCELLANEOUS.

### THE NAZARETH OF TO-DAY.

G. SCHUMACHER, OF HAIFA.

*Zeitschrift des Deutschen-Palästina-Vereins, Leipzig.*  
Band XIII., Heft 4.

NAZARETH, the city in which the Saviour spent His youth and early manhood, is one of the most important centres in Palestine. The old city, called by the Arabs *En-Nasira*, lies surrounded on all sides by hills; the newer portions, called *Chanuk*, are built on the hill slopes to the North and Northeast, as is also the valley, becoming wider toward the South. The position of the town is very beautiful. Through the zeal of the present Governor, the streets have nearly all been paved. The lowest part of the city, the Latin Cloister, is 360 metres above the level of the sea; the highest points are from 420 to 450 metres. The growth of the city within the last twenty years has been at least 33 per cent. According to the official census, taken in 1887 by the writer of this article, by appointment of the Turkish Government, the population then was 6,575 souls. A new count, taken in January, 1891, during preparation of this article, gave the following result:

Protestants.....	212	Greek Catholics (Orthodox).....	2,870
Latins or Roman Catholics.....	1,310	Moslems.....	1,825
United Greeks (Katolik, Katlûk).....	950	Maronites (Marwâni).....	252
		Total.....	7,419

This increase of population is not owing to the immigration of outsiders as is the case in Haifa, Jaffa, and other places. The inhabitants of Nazareth claim that in the last twenty years no more than 18 or 20 families have come from other places. The growth of the city is thus almost totally by natural increase. No Jew is allowed to live in the city; only occasion-



ally is a Jewish traveling merchant permitted to remain there for a limited period, and then only under the special protection of the government. Two German and several English families reside there.

The town is divided into a number of Quarters, each Quarter settled by the adherents of a particular creed, with one or more *Machtarije*, or government officials. Nazareth constitutes a curious oasis or island, linguistically. It has a dialect quite peculiar to itself, the pronunciation of the inhabitants differing from that of the neighboring towns. The character of the modern Nazarene is, in general, upright and acceptable (*angenehmer*). Especially does the virtue of hospitality prevail, as is usually the case in inland cities. The Nazarene delights to open his house to strangers, to have all his rooms occupied and be compelled to borrow beds from his neighbor. In the evening the neighbors gather to greet the guests, which visit is called *Sahra*, or evening entertainment. Accordingly there is a current saying: "A Nazarene gives with full hands." This saying is justified by fact. The relations between the Christians and the Moslems were, until recently, very good. In recent times, however, the Christians are beginning to complain of the growing influence of the Moslem capitalist and landowner, Sheck Jusef Fahhum; and Moslem fanaticism is beginning to antagonize the Christians. The matter is made all the more serious because the wealthier Christians, in order to gain the necessary influence with the government in the transaction of affairs with the Fellahs, or peasants, are compelled to take Moslem partners. Nazareth is the seat of a Turkish *Kaimmakam*, or Vice-Governor of the second rank. The Seraj, or government building was erected three years ago. There are no troops in Nazareth except a few police soldiers and ten or twelve mounted guards. The city, however, has post and telegraph offices with international connections.

The inhabitants are engaged in agriculture, cattle raising, business and trades of all kinds. No other city, with the possible exception of Bethlehem, has such manufacturing interests. In recent times the Russians have been crowding into the place and have established new schools. The city suffers from want of water. The Latin Christians have four churches or chapels; the Maronites, one; the Orthodox Greeks, four; the Synagogue in which Christ is claimed to have taught, is now in the hands of the United Greeks; the Protestants have one church; the Moslems, five mosques. Then there are seven cloisters. The Moslems have one large school, recently erected; the Orthodox Greeks have three schools, all taught by Russians, and only one for girls; the Latins have two large schools, in one of which several European languages are taught. The English Protestants have five schools, one for boys, two for girls, and two for small children. Then there is a school for girls conducted by the *Dames de Nazareth*, who are Roman Catholic nuns; and, lastly, a school for small children conducted by the *Loenor de St. Joseph*. In most of these manual training is also a fixed part of the curriculum. There are a number of charitable institutions. Notable among them is the Syrian Protestant Orphanage for girls, controlled by the Presbyterians; the Austrian Hospital of *fate bene fratelli*; the Hospital of the Scotch Mission. Then there is a Russian physician who makes no charge for his services, as also three Russian women physicians who do the same. There are two hotels, the German and the *Hotel Nazareth*, managed by a native. Jusuf Zeitun. There are also Turkish baths, eight public bake-ovens, several cafés and drinking places. The shops, stores, etc., in which goods are offered for sale number about 200. There are 23 carpenters in the town, 9 millers, 12 tanners, 10 dyers, 39 shoemakers, 9 saddlers, 8 blanket makers, 3 seine makers, 8 tanners, 10 weavers, 6 tailors, 6 goldsmiths, 69 stonemasons, 22 stone breakers, 6 lime burners, 24 gardeners, 16 barbers, 1 soap manufacturer, 1 confectioner, and representatives of other trades. About 300 are engaged in agriculture, as about one-tenth of the city lies on the Plain of Jezreel.

About one dozen men buy oil, lard, and olives from the Fellahs and sell these goods through the town. Some eight or ten keep mules and horses to hire to strangers. Then there are professional smugglers of tobacco and several professional hunters. On the whole, Nazareth can be pronounced a well-to-do city, especially since the middle class is larger here than it is at Akko, Haifa, and other cities. With the exception of the poorest day-laborers, about every head of a family has his own house. There are but few rented houses in the city. As a rule, a young Nazarene does not think of marrying until he can call at least a one-roomed house (*akd*) and a garden place (*hakura*) his own.

#### GAMES AND AMUSEMENTS OF UTE CHILDREN.

*Journal of American Folk-Lore, Boston, September.*

THE early life of the Indian child is closely associated with that of its mother. At home or traveling most of its time is spent in the kun, a sort of cradle made by the mother out of wood and buckskin.

After it is old enough to quit its prison, the child continues for some years to be the constant companion of its mother. If a boy, he remains under the maternal care until he is old enough to learn to shoot, and engage in manly sports and occupation.

Indian children resemble their white brothers and sisters in disposition, and the manner of amusing themselves. The small Indians play, laugh, cry, and act precisely as civilized children, and toys are as much a necessity with them as with our own little ones. They make their own playthings, and derive as much enjoyment from them as white children do from those which are bought in the stores. In this respect, necessity being the mother of invention, they display more ingenuity than the little men and women of the east.

At White River agency in northwestern Colorado, I one day came across a small papoose, probably six years of age, who was employed in making toy-horses of mud, the legs being supplied by slender willow twigs. He had finished six or eight of them, which were excellent imitations of the animals which stood as his models, and in his childish way as he arranged them in pairs, he made me understand that they were ponies starting out on a hunt.

A little Ute girl was occupied in drawing—not with pen and paper, or slate and pencil, but utilizing the materials which nature had given her she had taken a smooth cobble stone, and with a sharp flint had etched the figures of an Indian boy and girl dancing, and the production would have put to shame any kindergarten pupil.

A year later we were traveling through the barren cañons of southeastern Utah. On all sides we saw quantities of broken pottery, and picked up here and there specimens of delicately fashioned arrow-points, some of them so tiny that they could hardly have served for anything but toys. One day we found unmistakable evidence of the recent presence of children, in a rude play-house. A rough table had been formed by laying a large flat stone across two supporting rocks; on this a dozen pieces of the ancient pottery from the neighboring mines had been extemporized for a tea-set, and arranged as though the little Utes had been playing tea-party, the edibles being represented by little piles of sand and pebbles. In selecting their dishes the children had exhibited a remarkable appreciation of the beautiful, as these specimens of pottery were the finest and largest which we saw in that section.

In Arizona, the Moqui boys amuse themselves with their miniature bows and tipless arrows, and their little throw-sticks (somewhat resembling boomerangs) practicing for the hunt.

The girls are all provided with dolls decked out with colored feathers and brilliant rays, or rain-gods, carved out of rotten wood and gaudily painted, and it is a difficult matter to induce them to part with these treasures.

## Books.

*HOMILIES OF SCIENCE.* By Dr. Paul Carus. 12mo, pp. 316. Cloth. Chicago: Open Court Publishing Co. 1892.

[These "Homilies of Science," the author tells us in his preface, are not hostile towards the established religions of traditional growth. They are hostile towards the dogmatic conception of those religions. Nor are they, he continues, hostile toward free thought. Standing upon the principle of avowing such truths alone as can be proved by Science, they reject that kind of freethinking only which refuses to recognize the authority of the moral law. For the benefit of our readers, who are not acquainted with Dr. Carus's works, we will make such a presentation of his views as the space at our disposal permits.]

It is a rule that science derives its laws—the so-called natural laws—from such facts alone as repeat themselves again and again, and from such as can be verified by experiment, from such as are accessible to the observation of every one who takes the trouble to investigate. This rule is unequivocally acknowledged in science. It is accepted—by some, with a certain reserve—in philosophy. Yet it is recognized in religion by few only. Although, if it be true in science, it must be true in religion also. . . . If religion be based upon veritable facts it stands upon a rock. If it be based on an assertion of facts that happened once and will never happen again, it is built upon sand.

Christ's doctrine, in so far as it is the religion of love, stands upon the moral facts of human soul-life. The ethical truth of Christianity rests on solid ground. Christian dogmatism, however, stands or falls with the history of Christ's life, his death, and resurrection. Had not orthodox Christianity been supported by the great truth of Christ's religion of love, it long ago would have disappeared, for Christianity as an historical religion is indeed extremely weak. What must a religious truth be that has to depend upon the verification of a few asserted historical facts? And these asserted facts are in themselves improbable, nay, impossible; they stand in contradiction to all the facts verified by science, and, whether they are true or not, have not the least bearing upon the moral conduct of man. Whether Christ healed a few lepers or not, whether he abstained from all food for forty days or not, whether he has bodily risen from the dead or not, the "ought" of ethics remains the same.

So many illusions fell to the ground when the light of science was thrown upon them, but the moral command, "Love thy neighbor as thyself," did not. Science has destroyed the mythology of religion, but it has left moral fact intact, and indeed justified it, and it is the moral law which Christ and his Apostles again and again declare, contain the essence of all their injunctions.

The idea of immortality is strongly implanted in the human mind, because every living being feels that life cannot be annihilated; as Goethe says:

"No being into naught can fall  
The eternal liveth in them all  
In all-existence take delight,—because  
Existence is eternal; and fixed laws  
Preserve the ever-living treasures  
Which thrill the All in glorious measures."

This consciousness of our indestructibility is so direct and immediate that in a healthy state of existence, we feel an eternity of life in every moment, and only with the assistance of much contemplative thought, and earnest reflection, can we conceive at all, the idea of death. Even if this earth, the intellectual life of which has found its consummation in mankind, should break to pieces, and make a further direct continuity of our ideas, our actions, and our soul-life impossible, we know that new life will grow from the wreck of our world, that new suns will shine upon new planets, peopled with new generations, who, like ourselves, will aspire to the same aim, and struggle for similar, perhaps even higher ideals.

The idea of immortality resting on a true instinct, and on a natural conviction of the indestructibility of life, cannot be easily blotted out from the human mind, even though mixed with errors. And the idea of immortality need not be eradicated. We have simply to weed out the errors that grow around it by the slow and long process of patient education. Those who have freed themselves from the old errors that attached to the conception of immortality look smilingly upon their former views, as the man thinks of his having been a child with childlike thoughts.

The old view of considering our ego as a real entity is, as the sacred

Hindoo religion expresses it, the veil of Maya that lies upon our eyes. The man who recognizes this ego to be a sham has become a Buddha, *i. e.*, a knower—one who knows; one from whose eyes the veil of Maya has been taken. He no longer lives the sham life of egotistic desires that moves in the circle of never satisfied wants, but he has entered Nirvana. The annihilation of the ego is the condition of a better life, of a broader and higher existence. Christ says: "Whoever shall lose his life shall preserve it." And this same truth lies at the bottom of all true ethics.

All labor for egotistic purpose would be vain, for we shall die, and the purpose for which we have worked would be gone. But if we aspire for a further evolution of cosmic life, the purpose of our lives will not die with us; we shall continue to live in our deeds and thoughts, and in those who are inspired by the same ideas; as Schiller says:

"Art thou afraid of death? Thou wishest to be immortal?  
Live as a part of the whole; when thou art gone it remains."

This view of immortality is not less, not smaller, nor more meagre than the immortality of a ghost-soul whose very existence is an unwarranted assumption. It is more; it is grander and sublimer; although those who have the veil of Maya upon their eyes, who still believe in the sham entity of the ego, cannot understand and appreciate it.

[After dealing with the great problems of speculative thought, the author comes down to practical problems of Sociology which he approaches also from the same scientific position.]

The mistake made by anarchists as well as by socialists is that individualism and socialism are treated as regulative principles, while in reality they are not regulative principles; they are the two factors of society. Neither of them can be made its sole principle of regulation. You might as well propose to regulate gravity on earth, by making either the centrifugal or the centripetal force the supreme and only law, abolishing the one for the benefit of the other.

Individualism is the natural aspiration of every being to be itself; it is the inborn tendency of every creature to grow and develop in agreement with its own nature. We might say that this endeavor is right, but it is more correct to say that it is a fact. But, then, socialism is a fact also. "I am not alone in the world; there are my neighbors and my life is intimately interwoven with their lives. My helpfulness to them, and their helpfulness to me constitute the properly human element of my soul, and are perhaps ninety-nine one hundredths of my whole soul. The social problem demands an inquiry into the natural laws of the social growth, in order to do voluntarily, what, according to the laws of nature, must, after all, be the final outcome of evolution.

*DIE RUSSISCHEN SEKTIERER, MIT BESONDERER BERÜCKSICHTIGUNG DER NEUEREN EVANGELISCHEN STRÖMUNGEN IN DER ORTHODOXEN KIRCHE.* Pp. 53. Leipzig: Fr. Lucas. 1891.

[The determined effort of the Russian government by brute force to strangle all religious dissent, and especially the life and death struggle of the Protestants in the Baltic Provinces, have aroused the keenest interest throughout Christendom. Add to this the further fact that the Nonconformists are growing as never before, and it is clear why the brochure at the head of this article, which appeared anonymously, but is understood to have been written by one of the exiled Protestant pastors, and is based upon native Russian sources not accessible to Western writers, should have a more than ordinary interest. After sketching in outline the various Russian dissenting sects from the Svirgnolniki of the fourteenth century to the sects of our day, the author gives in detail an account of the evangelical movements that are now active within the Russian church. We confine our sketch to this part.]

THE hostility to religious dissent now so powerful in Russia has not always been the prevailing tendency. In the days of Alexander I., there was a strong agitation in favor of a spiritual and Biblical Christianity, especially as long as that Emperor was under the influence of Madam Von Krüdener, whose pietistic religious zeal affected that Emperor materially. Then it was that the Bible Society in Russia was organized, and the Bible was translated into the vernacular. With the reign of Nicholas I. (1855), a reaction began against a Gospel Christianity, and, with a partial interruption during the time of Alexander II., has grown steadily, until now through the fanaticism of Alexander III., it has reached the present height. Yet now as never before the Evangelical movements flourish, and the Russian Holy Synod, as well as their press organs and the anti-dissenting activity of the Orthodox Mission Society, bewail their inability to check this development.



The most prominent of these Evangelical Nonconformists are the "Stundists." The name is derived from the German word "Stunde" or "hour," from the fact that the movement begun among the German colonists, who held "Prayer-hours" or meetings. In reality, the founder among the Russians themselves was a peasant, Ratushney by name, who was a Congregational Elder or Presbyter in Osnowa, near Odessa, who later found an able assistant in Balabok, a peasant from the Kief district. They began by holding meetings for devotion and prayer, studying the Bible diligently. Then they rejected the worship of images and icons and soon severed their connection with the Orthodox Church. Persecution soon followed, but the Stundists increased. They have no ordained ministers, but select from the congregations those who have the gift of tongue. They have no fixed rites or liturgy. The sermon is the centre of the services, although they have a number of excellent collections of hymns. They have three services each Lord's Day, each lasting from two to three hours. During the week they have frequent prayer-meetings. Once a month they celebrate the Lord's Supper, and on Maundy Thursday they wash each other's feet. The management of the congregation lies in the hands of the elder. Great stress is laid on good morals. Smoking, drinking, dancing, card-playing, and the like is absolutely forbidden. They are strongly prejudiced against higher education, and sometimes show a fanatical hostility to the State Church. Religion in the family is insisted upon strenuously. Prayers at the table are the established custom. Revival meetings are regularly held. Since 1844, they have General Conferences, and they have extensive mission enterprises.

Another evangelical sect are the so-called "Christians," with headquarters at Kief, where they first made themselves felt in 1885. Their religion consists in "the faith in Christ and in a strictly moral life." In this as in other particulars they are similar to the Stundists. The same is true of the third sect, the "Baptists," only that they do not practice infant baptism. Their propaganda began in 1880. The total number of these Evangelical Dissenters is not known, but they may number two millions or more.

**THE ADVERSARY, HIS PERSON, POWER, AND PURPOSE.** A Study in Satanology. By William A. Matson, D.D. 12mo, pp. 238. New York: Wilbur B. Ketcham.

[The barbarism on the title-page is not of the author's invention. In the adoption of it here a much narrower scope has been given to the word than it was originally meant to have. In maintaining that there is a personal Devil, Dr. Matson interprets literally the Old and New Testaments. There is no trace of his having given any attention to the Higher Criticism. At the same time he has advanced beyond the idea of the Prince of Darkness appearing on the earth with horns and hoofs. If, in tempting Christ, as recorded in the New Testament, Satan "appeared in visible form at all, it was as an angel of light, of transcendent beauty, and speaking the language of heaven." We give the writer's cosmogony—the hypothesis of which, however, he does not claim as his own—and his conclusions on several points.]

**M**ODERN science declares that this globe, or at least the elements which compose it, were in existence for a period of immeasurable duration before it became fitted for the habitation of man. This can be reconciled with Scripture. The first words of Genesis, "In the beginning God created the heaven and the earth," refer to a period inconceivably remote from the date of the fitting of our globe for human habitation. The phrase, "the earth was without form and void," describes a state of confusion and disorder such as the wreck of a former world would be. God had created a world vast and beautiful, an abode of angels. These reared against the Almighty the standard of rebellion. The legions of Satan were vanquished, and this globe of ours became a total wreck and ruin, without form and void, and darkness was upon the face of the deep—a wreck and ruin which would have been eternal but that the Spirit of God moved upon the face of the chaotic mass, and order began. Then, after six successive fiats, each one, it may be, marking a triumph over opposing forces of evil, the Sabbath of rest dawned upon the discomfited and routed forces of Satan; and God, the Creator of all, bestowing upon all His benediction, "very good," "the morning stars sang together, and all the sons of God shouted for joy."

The word Satan occurs in Scripture for the first time in the book of Job. The book of Job is a true history, but with a poetic treatment. The scene in heaven where the "sons of God" are assembled, and Satan appears among them, need not be regarded as a narrative of what actually took place in the courts above, but, as it has been styled, "a piece of allegorical scenery, somewhat resembling the

council of the gods in Homer." Its truthfulness is like that of a painting, in which the accessories only are according to the painter's conception.

Every sin is of the Devil, and is the result of his taking advantage of our natural weakness to lead us astray from God. It is his method to seize upon each person's peculiar constitutional or other weakness, which supplies a substratum of infirmity, giving Satan a hold upon us, and through which he too often draws us into his toils.

Heathen and pagan priests avowed an intercourse with demons. It is not necessary, however, for us to admit that they had such intercourse. Yet this is what was done by Christians generally through the Middle Ages, and even down to the present century. The process of reasoning seems to have been this: Paganism is of the Devil. Pagan priests acknowledge and boast that they have intercourse with demons. Therefore, their arts and sorceries and soothsayings are not to be regarded as tricks and impostures, but as actual workings of the Devil.

What is a "possession" of the Devil? In those physical possessions mentioned in the New Testament there was not merely a conflict of impulses or inclinations—reason and conscience on the one side, and disposition on the other, which is the case in all allurements to sin, but there was another power than the person himself; not a mere influence which by strength of will he could and ought to control, but a power that took possession of him and led him where it would, in spite of himself. It was as though another and stronger being had seized him and carried him at will. Satan may indeed seize upon a lunatic, taking advantage of his physical weakness; and we may be at a loss where to draw the line between the physical and the spiritual—the disease and the possession are so strongly blended. Where there is a clear case of health, however, the demoniacal possession is more readily identified.

There is an impression, derived from the statements of travelers and others, that in some non-Christian lands are to be found unquestionable cases of demoniacal possession. If what we know as spiritual manifestations be not all a fraud, they come from some disembodied intelligences or spirits. That is to say—just as in ancient days disembodied spirits did hold communications with men, so they do now. Among them, however, are lying spirits. There is, therefore, no plausible reason for doubting that Satan, who is sometimes "transformed into an angel of light," is capable, through his lying spirits, of personating deceased friends, and in that capacity deluding, through pretended communication with them.

**MASSAGE AND THE ORIGINAL SWEDISH MOVEMENTS, THEIR APPLICATION TO VARIOUS DISEASES OF THE BODY.** Lectures before the Training Schools for Nurses connected with the Hospital of the University of Pennsylvania, German Hospital, Woman's Hospital, Philadelphia Lying-in Charity Hospital, and the Kensington Hospital for Women, of Philadelphia. By Kurre W. Ostrom, from the Royal University of Upsala, Sweden; Instructor in Massage and Swedish movements in the Philadelphia Polyclinic and College for Graduates in Medicine. Second Edition, Enlarged. With Eighty-seven Illustrations. 12mo, pp. 143. Philadelphia: P. Blackiston, Son & Co. 1891.

[The title-page shows that the contents of this little book have been made known to a large number of persons in Philadelphia through the mouth of the author. To those who know nothing specially about the Swedish Movements, the handy publication will be a revelation, in showing how the method of the Movements has been systematized, and what a wide range of ailments they undertake to cure or to alleviate. We are told that the Massage treatment is not unfrequently applied by charlatans who do not know even the anatomy of the human body, and thus sometimes break bones instead of mending them. These considerations lend force to the recommendation mentioned below of Mr. Ostrom, a Swede, who, before coming to the United States, received instruction from those who in Sweden are thought to be best acquainted with the subject.]

**M**ASSAGE and Movement treatments should be applied by educated and properly trained persons only, with due regard to a physician's directions.

The operator (if not a Doctor of Medicine) should be of the same sex as the patient, with the exceptions of a trained *Masseur* who has studied at a university or of a trained female nurse who is attending a patient in a family.

There should be a place where skillful and trained operators can have an opportunity of passing an examination and of registering, thus protecting not only themselves and their profession, but the general public also.

## The Press.

### POLITICAL.

#### THE NEW YORK LEGISLATURE.

##### THE DECISIONS OF THE COURT OF APPEALS, AND THEIR CONSEQUENCES.

*New York Evening Post (Ind.), Dec. 30.*—The Republicans have lost control of the State Senate, and have thereby given the Democrats complete control of the Legislature, by their own folly. If they had not persisted in running Mr. Sherwood as their candidate for the Senate in the 27th District, after they had been made aware of his ineligibility, they would not be in a minority in the Senate to-day. Then, too, if the Republican County Clerk in the 25th District had exercised proper care in his work of distributing ballots, there would have been no question as to the election of a Republican Senator in that district. The decisions of the Court of Appeals on these two cases are of themselves sufficient to take the control of the Senate from the Republicans, and we are unable to see how the Republicans could have anticipated any other conclusion. These two decisions are upon questions of great interest as regards the interpretation of our election laws. Mr. Sherwood was at the time of his election a Park Commissioner of Hornellsville. The Constitution declares that "no person shall be eligible to the Legislature who, at the time of his election, is, or within 100 days previous thereto has been, a member of Congress, a civil or military officer under the United States, or an officer under any city government." The Court of Appeals decides that Mr. Sherwood was not eligible; that he violated the Constitution in seeking the votes of electors; that electors violated it in voting for him, and that, as a matter of Constitutional law, any certificate which a canvassing board might issue to him would be an absolute nullity, since the "only use he could make of it would be to violate the Constitution, and do wrong by intrusion to an office which he has no right for one moment to hold." Finally, the Court says:

Sherwood and his competitor may both present their cases to the Senate without either of them having a certificate of election, and that body will have jurisdiction to determine all the questions of fact and law involved in the matter. If it shall agree with this Court that the relator was ineligible, and also find that his competitor was not elected, the result will be that a new election will have to be ordered in that district; and the electors there can then choose a person qualified to hold the office, and then they can be properly represented in the Senate. It is far better that they should be called upon to vote again than that the Constitution should be violated.

The decision in the case of the erroneously distributed ballots in the 25th District is equally clear and important. Ballots officially marked and signed by the County Clerk for the 1st District in one town were distributed and voted in the 2d District, and those for the 1st and 2d Districts in another town were transposed and thus used in the election. The question before the Court was whether or not this irregular use invalidated the votes cast with such ballots. The law plainly requires that the designation or number of the election district indorsement shall be precisely the same, and in all cases that designation or number shall be that of the polling-place or election district where the vote is offered, and no other. The Court holds that the ballots in question "were cast in utter disregard of this important provision of the statute," that "the indorsement upon them differed from the regular indorsement on all the other ballots used or voted at the same polling place, and, as they were used or voted by but one of the parties that had made nominations, or in other words in behalf of but one candidate or set of candidates, the voters who used them necessarily disclosed to such bystanders as could or desired to observe the candidates voted for." This the Court declares to be a violation of the secrecy of the ballot. Upon the question as to whether ballots thus cast shall be counted,

the Court cites the provision of the law which says that "no ballot that has not the printed official indorsement shall be counted," and decides:

We are unable to construe this language when applied to the facts of this case in any other way than as the clear and positive mandate of the Legislature to the Canvassers to reject and treat as void all ballots found in the box, prepared for and bearing the designation and number of another and a different polling-place or election district than the one where the ballot was cast. The Legislature has forbidden the elector to cast such a ballot. It has prohibited the Inspectors from placing it in the box, and the Canvassers from counting it. But it is said this result will disfranchise the electors who cast these ballots in good faith, believing that they were the proper official ballots. The answer is that when an elector attempts to express his will at an election by the use through either design or accident of ballots which the law declares shall not be counted, the Courts have no power to help him.

In view of these decisions, which strike us as eminently sound both in law and in common sense, we do not see how the State Canvassers could pursue any other course in these cases than they did in their subsequent meeting last night. They declared Sherwood not elected, and referred the question of whether his opponent was elected or not to the Senate for decision, and issued a certificate of election to the Democratic contestant in the 25th District by rejecting the transposed ballots cast for his opponent. The effect of both decisions, and of the Canvassing Board's action in accordance therewith, will be to make nominating conventions and County Clerks more careful hereafter to keep within the letter of the law. The Republicans of this State, especially in reference to their conduct in the Senate, have got into the habit of looking upon themselves as rather above the law—that is, regarding the law as something to be twisted and tortured this way and that to suit their convenience. They have received a lesson now which they will not soon forget.

We wish that we could commend the action of the Canvassing Board in the case of the 15th Senatorial District as unreservedly as in the other cases. This is the district in which Mr. Deane the Republican candidate, died soon after the election. There has never been any doubt that he was legally elected. The County Canvassers refused to count a certain number of votes which had been cast for him because the Inspectors of Election had written his name incorrectly on the blanks containing their returns. There was no question about the correctness of the ballots. The Clerk refused to sign the Canvassers' certificate for the Democratic candidate, and a mandamus was issued ordering the Canvassers to send the returns back to the Inspectors for correction. In the meantime the certificate, unsigned by the Clerk, got to Albany and to the State Canvassing Board. The Court afterwards ordered a certificate, based on the corrected returns, to be issued to Mr. Deane. No sooner was this certificate issued than the Democrats under the guidance of Governor Hill began to resort to all possible methods to prevent it reaching Albany. It was mandamus and counter mandamus repeatedly got to Albany once by mail, and was taken from the hands of the postal messenger before it could reach the Canvassing Board. The only questions before the Court of Appeals were as to the validity of the first certificate, which had not been signed by the Clerk, and the right of the lower Court to issue an order to the State Canvassers not to canvass an illegal return. The substance of the Court's decision was the following:

Upon these facts, standing uncontradicted, we think the Court below, in its proper branch, would have the power to command the State Canvassers to canvass without regard to such a return. As it contained the result of an illegal and erroneous canvass by the Board of Canvassers in excess of its jurisdiction, and which thereby would alter the result of an election, the Court should not permit it to be canvassed. As to the allegations of the manner of the making of the return by the County Board, the State Board could not itself inquire into them. If another return should be sent to the Board, properly authenticated and containing the result of the legal action of the Board of County Canvassers, the State Board could canvass it.

When the Board met last night, the illegal return was presented, but the corrected return was not produced, though it was known to

have been sent in accordance with the Court's orders, and was believed to be in Albany. The Secretary of State, Mr. Rice, who was acting as Chairman, declined to make any reply whatever when he was asked if he had received it, and the Board issued a certificate to the Democratic contestant upon the basis of the only county return that was visibly before it. This was, so far as we are able to judge, a purely partisan proceeding, and one of which the Canvassing Board ought to be ashamed. The fair course would have been to declare that there was no candidate elected from the district, and thus make necessary a new election.

On general principles, the result is a cause for congratulation. The Democrats are entitled to the control of the Legislature, and they would have secured it by a large majority if the election had been held under a fair apportionment. They will now authorize a redistricting of the State, and will possibly see the wisdom of making it as fair as possible. In the meantime they will be entirely responsible for the administration of the State Government, and that will be a gain over the former condition of things. No one who remembers the partisan manner in which the Republican majority in the Senate has used its power to prevent the Governor from exercising his Constitutional power of appointment will regard the loss of the Senate to that party as in any sense a public calamity.

*New York Sun (Dem.), Dec. 30.*—The decisions which were rendered yesterday in the various election cases, by the Court of Appeals, verified the prediction made in these columns a month ago, when we said: "Ultimately, therefore, all these election disputes may be carried to the Court of last resort and there finally and authoritatively settled; and no one has ever yet seriously questioned the absolute impartiality of that tribunal. In no event is there any occasion for public worry or wear and tear of mind. The Legislature will not be stolen; and yet if the Democrats are entitled to the majority they will get it." The result of the several decisions is to give the Democrats a majority in the State Senate, and, therefore, in the Legislature, as the Assembly is unquestionably Democratic. In some of the cases all the Judges of the Court of Appeals concur, and in only one of those in which there is a division of opinion do the members of the Court appear to have divided on party lines. The importance of this result to the Democratic party in the State of New York cannot easily be overestimated. The Democrats will now assume control of the State Government, not by any doubtful title, but with the sanction of the highest Court—and a Court which has shown itself able to rise above partisan considerations—for the decisions rendered yesterday are in part favorable to the Republicans. Coming into power under such circumstances, the Democracy has a magnificent opportunity, not only to remedy the wrongs of Republican misrule, but by a wise affirmative policy in the management of State affairs to make permanent the victory won at the recent election.

*New York Tribune (Rep.), Dec. 30.*—We file no appeal; we bow to the Court of last resort in the rectitude of whose intentions we have entire confidence. That we are disappointed goes without saying; that we are firmly convinced that the outcome of the decisions, conceding that it is good law, is nevertheless fraught with flagrant injustice to the voters of the districts in question also goes without saying. The majority of the electors of those districts will be unrepresented in the next Senate, and that fact stands for a grave outrage upon popular government place the responsibility where you will. As for the action of the State Board of Canvassers in acting upon the fraudulent Dutchess certificate when it was at liberty to substitute the true one in its place, little need be said. It was not unexpected. The Board took care to make plain several days ago that Hill could depend upon it to do any work he might ask of it, no matter how dirty. The County Clerk of



Dutchess County was long ago required by a mandate of the Supreme Court, and by the direction of the Board of Supervisors of that county, to file the corrected certificate—the certificate which elected Deane. But that shameless official, acting doubtless under orders from Hill, refused to file it. And now the Board, recognizing the fraudulent certificate, and having first taken care not to receive the honest one, foist Osborne upon the people of the 15th District! If this isn't unadulterated scoundrelism, what is it?

Jan. 4.—Osborne will be sworn in to-morrow as Senator from the 15th District, Nichols as Senator from the 25th, and, after an organization has been perfected, Walker as Senator from the 27th. The three are arrant interlopers. Osborne—the most shameless of the three—owes his elevation to a certificate which concededly was bogus; Nichols owes his to the disfranchisement of 1,252 innocent voters; Walker, defeated by nearly 1,700 majority, owes his to the ineligibility of his opponent. If these three men should be caught taking the mean advantage in business of which they are availing themselves to foist themselves into public office they would be voted rascals. The Democracy of the State of New York has a history which contains some disgraceful chapters. But we submit that in consenting to the swearing in of Osborne as a member of the Senate—not to speak of Nichols or Walker—it reaches the lowest depth of degradation.

New York Herald (Ind.-Dem.), Jan. 2.—First and foremost among the measures which will be brought forward when the Legislature meets next week will be a bill for an enumeration on which to base a new apportionment of Senatorial and Assembly districts. The achievement of this great end will be a cause for popular rejoicing. Representation at Albany to-day is based on the population of seventeen years ago. It is a matter of common notoriety that this is not fair, just, or Constitutional representation. In certain districts the people have more, and in others fewer representatives than they are entitled to. The effect of this unequal representation is simply to disfranchise large bodies of voters, to deprive them of that voice in the Government which is theirs by right. In this way New York, Brooklyn, and every city in the State has suffered. The political effect has been unjustly to increase Republican representation and cut down the Democratic. It is a fact capable of demonstration that New York is a strong Democratic State. A large majority of its voters are now, for years have been, and for years will be Democrats. Yet for eight years the Republicans have had majorities at Albany and one or more Senators at Washington contrary to the will of the people. Such has been the effect of the unfair, unjust system of apportionment now in force. This should be swept away, not because it is favorable to the Republicans and unfavorable to the Democrats, but because it does not permit a fair or Constitutional representation of the people.

New York Journal of Commerce (Ind.), Jan. 4.—If the Democrats had polled only a minority vote, and were trying through mere legal technicalities to obtain control of the Legislature, even then it would not have been true that they were "stealing the State." There may be injustice through an inequitable decision of the Courts, but if this is in accordance with legal forms it is not larceny to obey it. But in the case before us the substantial equities were beyond all question on the other side. The Democrats had elected their Governor by nearly fifty thousand plurality over his Republican opponent, and by a clear majority of all the votes that were cast at the election. It was not their fault, nor was it the will of the people of this State, that the Democrats had not a clear majority in both branches of the Legislature. By any fair expression of the popular will this would have been the result. The Republicans, by a course which no fair-minded man can defend, have kept substantial control of the law-

making power, and have thereby defeated the Constitutional provision designed to give expression to the will of the people. . . . In the 15th District, if all the votes were counted, Gilbert A. Deane had a bare majority over Edward B. Osborne, the Democratic candidate. As Deane has died since the vote was cast it became a question whether Osborne should have the seat or there should be a new election. There were 18 votes for Deane which we have heretofore described as undoubtedly tainted with fraud. There were also 31 marked ballots technically illegal. Whether these were marked by design, as charged, or by accident, does not fully appear. But as they were marked the Canvassers felt that they had a right under the law to throw them out, and they did so, giving Osborne 14 plurality over his opponent. The decision of the Court left this question within the power of the Board, and they have recognized Osborne's right to the seat.

New York Times (Ind.), Dec. 30.—By their own stupidity in nominating an ineligible candidate the Republicans of the 27th District deprived themselves of a representative, for though the method in which the Judges and the Canvassers have dealt with this case may be questioned, the result is of very evident soundness, and Sherwood's exclusion from the Senate is the proper legal penalty for the ignorance and carelessness of his political friends. In the Onondaga case there was again a blunder, which by what seems to us an unwarrantably strict construction of the law the Court of Appeals holds must defeat the majority candidate, but it was a Republican blunder, and the Court of Appeals sits for the purpose of making final and presumably infallible adjudications in cases of this sort. In the Dutchess case a monstrous outrage has been done, which if that district be peopled by men of virtue and spirit will make it unassailably Republican for twenty-five years to come.

Buffalo Evening News (Ind.-Rep.), Dec. 30.—The Republican side was ably handled before the Court by some of the most eminent lawyers in the State, and the defeat is in no way attributable to them. It is to the primary cause of it that we would direct attention, and that may be summed up in the one word, Plattism. It was the anxiety of the unconscionable hoodoo of the party and his side partner, Hiscock, to secure factional control of the Senate that forced the nomination of men in three overwhelmingly Republican districts which will now be represented by Democrats.

Albany Express (Rep.), Dec. 31.—Some of our Republican contemporaries are so dazed by the turn affairs have taken that they do not appear to be conscious of the fact that they have been whipped out of their boots. They talk about "new steps to be taken," "new moves to be made," as though the fight instead of being ended had just begun. This sort of thing is foolish. It will not help the Republican party. That organization, for a variety of reasons, is not in the best repute of the voters of the State. Mr. Fassett was defeated by nearly 50,000 majority, but if Democrats had not voted for him the majority would have been much larger. The Republican party needs brains and voters and leaders. It has been running to seed for years. It has gained no strength but has lost steadily. Therefore it is absurd for Republican newspapers, in commenting on the action of the Court of Appeals in the contested cases, to talk about "the will of the people being overcome." The will of the people just now is not inclining in the direction of the Republican party. Nor has it been in "off" elections for several years. Therefore it does not seem to be the best considered thing to set up the claim just now that the Republican party has been despoiled by any action of the Court of Appeals. The people entertain the highest respect for that tribunal. They do not believe that the Court willfully would commit the slightest wrong.

Brooklyn Standard-Union (Rep.), Dec. 30.—Any kind of a thief is a despicable person, but a thief who will rob honest men of their votes.

and thereby commit the most deadly assault on government by the people, ranks as a greater criminal than the most degraded scoundrel now wearing stripes in Sing Sing prison. In the latter category must be ranked Governor Hill and every member of the State Board of Canvassers, unless they are so blinded by partisan passion that they are unable to distinguish right from wrong.

Philadelphia Times (Ind.-Dem.), Dec. 31.—That Governor Hill has managed this contest with consummate skill, and that he has fought it with a singleness of purpose to win a party victory regardless of the popular vote in several districts, will not be questioned by any intelligent observer of the struggle. In short, he has stolen the Legislature of New York under color of law, just as the Republicans have lately stolen the Governorships of Connecticut, New Hampshire, and Nebraska, and the Legislatures of New Hampshire and Montana, by which three United States Senators turned up as trophies of the theft. But who doubts that if the Court of Appeals in New York had been Republican, with equal ability and integrity embodied in its Judges, the decision would have saved the Senate to the Republicans?—or who can doubt that if the same decisions given by the Court of Appeals on Tuesday would have changed the Senate from Democratic to Republican, a different judgment would have been rendered? This is probably no graver reflection upon the Judges of the Court of Appeals of New York than that they are human. Since four Judges of the Supreme Court of the United States serving on the Electoral Commission each voted as blindly in the support of their respective party interest as would a lot of ward political committeemen, the public judge with generous charity the political decisions made by Judges elected by political parties. Of course there are noble exceptions, but they are the exceptions and not the rule.

DAVID B. HILL.

Brooklyn Eagle (Dem.), Dec. 31.—It can be said that in the quality of ability involved in the acquisition, exercise, and consolidation of political force David B. Hill is unmatched by any man of his time, probably of any time, in the case of American Democracy. Simon Cameron had a more extended duration of partisan sway, but his party's defeat at times entered into his schemes for personal control. Such an idea has never entered into the mind or methods of David B. Hill. He has driven united Republicanism to disaster. He has aided divided Republicanism to suicide, but Democracy triumphant has always been his object—and he has achieved it. He is a past master of the policy of power and in large senses of the power of policy. Statesmen are what a party calls its most trusted and successful men while they live, and what the opposition concedes them to have been when they die. Politician is a term of diminution applied to great adversaries or of gross exaggeration applied to small helots. Truly a statesman is greatly a politician. Really a politician is transcendently a statesman. Jefferson, Lincoln, Walpole, Pitt, Talleyrand, and Tilden, among the dead, interchangeably fit either term. So will the splendid chieftains of to-day when death shall denude definition of envy and of hate and set the stars of a century in the galaxy of the ages. Neither to the immediate nor to the ultimate future are the Democracy of New York afraid to trust the keeping of the fame and the interpretation of the faith of the consummate partisan from whom the Governorship to-day will drop, as a trust well discharged, and above whom the Senatorship will to-morrow beam, as a star well deserved.

Chicago Herald (Ind.), Jan. 2.—For seven years the retiring Governor has faithfully and loyally administered the duties of his high office—and now receives the plaudits of admiring countrymen. "Well done good and faithful servant!" While administering his office with an impartial and inflexible hand in the

good government and welfare of the whole people of the Empire State, he has never failed to remember that he was the exponent of Democratic principles. By his loyalty to party and vigorous leadership—vigilant in guarding every interest involved thereby—he has beheld his party grow each year in strength, cohesion, and aggressive force. He assumed office with the opposition of a Republican Senate and Assembly. He surrenders the office to-day to a Democratic successor, whose arm will be strengthened and courage sustained by a Democratic Senate and Assembly.

*Augusta Chronicle (Dem.)*, Jan. 2.—Senator Hill will go to the front as a leader in the Senate. He will measure up to the full requirements of his new position. He has experience, mentality, and courage. He is aggressive, conservative, and able. He knows the abuses and the corruptions of the Republican party. He is the most hated and the most feared by the Republicans, and the most abused man in the Democratic party.

*Syracuse Standard (Rep.)*, Dec. 31.—This is the last day of the Administration of Governor David B. Hill. He quits his office in a blaze of victory, with the homage of all his fellow-partisans who do not suffer by his successes and the admiration of all men who respect smartness more than honesty. His career since he succeeded Grover Cleveland as Governor of New York has been a series of victories—victories over political opponents and rivals, victories over public criticism and intelligent public opinion, victories over wise policy and wholesome legislation, victories over the good sense and conscience of the people. Of course a man who could gain these victories was also sure to win when his enemies met him on his own ground and used his own weapons. By their follies they have helped to furnish his triumphs and develop the skill which proclaims him the most masterly political trickster in the country to-day. We never have heard anyone speak of Governor Hill as a good man, though he has his virtues; or a wise man, though he is free from some of the follies of mankind; or an honest man, though there are crimes that he would not commit; or a broad-minded man, though there are forms of narrowness to which he is superior; or a deep man, though he has sounded the depths of political iniquity; or a cultivated man, though some of his mental powers have been brought to a state of great acuteness. But he is praised as a man who succeeds, whether right or wrong. Hence his experience is full of harmful instruction. It seems to illustrate the possibility in American politics of ascending the highest stations without the aid of integrity; it encourages the young citizen to dispense with political virtue as an embarrassment in public life; it stimulates the worship of mere cleverness, artfulness, sleight of hand, and suppresses respect for the solid qualities of manhood and statesmanship. David B. Hill's experience shows how high an ambitious citizen may climb without one of the qualities which the Fathers of the Republic regarded as essential to political eminence; and the end of his progress may not have been reached yet. Let men who are disposed to rejoice over Governor Hill's achievements ask themselves how his feats have served the people, or how they have served his party; let them tell what principles have been vindicated, how he has made society better or politics purer. Of the few good laws put upon the statute-books during his occupancy of the Executive chair the best was passed against his protest, and after he had impaired its efficiency by the modifications he dictated. His triumphs have been personal and selfish. He has never merged himself in the Democratic party, but has buried the party in his own ambitious schemes. To-day the delirious, shouting partisans persuade themselves that he has been making the Democratic party great, while he has been aggrandizing himself. They will see their mistake. We would not say that Governor Hill is the sole beneficiary by his Administration. Whatever

is criminal or lawless in society, whatever is corrupt or arrogant in politics, is distinctly benefited with him. He has greatly benefited likewise the enemies of democratic institutions, by showing what an American demagogue can accomplish by perverting the machinery of the State and of party to his ambitions.

*Philadelphia Press (Rep.)*, Jan. 2.—How the Democracy proposes to fight for the Presidency has been recently illustrated in New York. Its policy is embodied in David B. Hill, and it will make use of his unscrupulous methods to win. He has overridden the law, thrust aside Courts, and trampled on the rights of voters in order to give New York a solid Democratic Government. The same methods were pursued in the South until that section was made solid. Senator Hill, with corrupt Tammany at his back, controls New York, and with an aggressive alliance between him and Gorman and the solid South a vigorous effort is to be made to place this combination in National power. It will be the fiercest and most desperate assault the Democratic party has made on the Government since the days of Aaron Burr.

#### MR. HILL ON NATIONAL ISSUES.

*From Mr. Hill's speech at the banquet tendered to him by the State officers, Albany, Dec. 31.*—Let us hold fast to the great facts, and pivot our policy on those. Here is one fact: Democratic legislation by this 52d Congress is quite impossible. Piebald legislation, of course, is possible; I have no interest in that. Here is another fact—it is the largest fact with which our great leaders in Congress have to take account: The people's verdict last year upon the Billion Congress and all its works becomes utter nullity and empty wind, unless the people of the United States, unbedeviled, unfooled, stick to their work, again come together at the ballot-boxes, and again next November thunder forth the same just verdict. The purpose of my speech in Elmira was to fix public attention upon the size of those two facts. For, if their size is generally seen, no Democrat will wish to resist their controlling importance. What follows? Shall the people's verdict on the Billion Congress have execution or not? Shall the Democratic party, by keeping before the people the Billion Congress issues of 1890—nothing else and nothing less—keep for the people power to add to their verdict of 1890 its execution in 1892? How can that best be done? Call the problem a tactical problem, if you like; but the philosophy of practical politics in a popular Government is to make your issues plain, simple, single, if possible; then keep them clear and unconfused, and let the sovereign people judge. Therefore, at Elmira, I suggested this course:

1. Pass no free coinage bill; pass only needful appropriation bills, enforcing economy.
2. Grapple to undo the worst work of the Billion Congress. Demand the repeal of the Sherman Silver Law and the two McKinley Laws.

No small issues, no untimely issues, no new issues, no other issues. Grapple to undo the work of the Billion Congress. Put the country and its silver laws and its tariff laws back where they stood before our party's misadventure in 1888 and before the infamous Republican revolution. Demand this and demand nothing but this, and keep on demanding this in Congress, in our State Conventions, in our National Convention, and throughout the canvass till sundown Nov. 8.

*Indianapolis Sentinel (Dem.)*, Jan. 2.—Governor Hill would have the Democratic party go before the people with no record upon which to base an appeal for their confidence and support except a little cheese-paring and a futile and manifestly insincere attempt to replace one Republican tariff law with another scarcely less outrageous, and to substitute for one illogical and absurd coinage act another scarcely less illogical and absurd. There is no use of mincing words about this programme which Governor Hill has laid down with such an air of authority. It is a programme of cowardice, dishonesty, and partisan imbecility. It is a programme of trickery and false pre-

tense. It contemplates a shameless violation of solemn pledges and a deliberate abandonment of sacred principles. There is nothing in it to appeal to the pride, the patriotism, the manhood of a single Democratic voter in all this land. It is a programme born of an unbridled ambition which would ruin where it cannot rule. It represents no respectable body of public opinion and voices nothing but the wishes of a little coterie of political adventurers and mercenaries who would make the Democratic party as much like the Republican party in its motives and actions as one sneak-thief is like another.

#### MR. CLEVELAND'S CHANCES.

*New York World (Dem.)*, Dec. 30.—Mr. Cleveland is the candidate of the anti-politicians, so to speak. He represents ideas, sentiments, aspirations, not organized purpose. Ordinarily such a candidacy for a nomination would be hopeless because organization is supposed usually to count for more than ideas, sentiments, and aspirations in nominating conventions. In Mr. Cleveland's case there seems to be a widespread conviction that the rule will not hold good. In spite of the organized hostility to his candidacy, it has been the general expectation that he will receive the nomination. But that expectation is now somewhat less confident, perhaps, than it was a year ago, even a month ago. When the result of the November election was made known it was said with accents of certainty that the event made Mr. Cleveland the inevitable candidate. The *World* gathered the expressions of opinion on this subject from newspapers throughout the country, and the voice of the press thus reflected was substantially unanimous to the effect that the masses of the Democratic party had fixed upon Mr. Cleveland as their choice for the nomination, and that the Convention would do their bidding. Since that time doubt appears to have arisen. The question is everywhere asked: "Can he get the New York delegation; or will he be nominated without it?" With the New York delegation for him he would almost certainly be nominated. But if that delegation shall be stubbornly opposed to him it may happen that his supporters from other States will regard his selection as one imperiling the Electoral vote of New York, without which the Democrats cannot hope to elect any candidate. They may deem it wiser to put aside their first choice in favor of a man from some other State who would receive the support of all factions of the party in this State. This suggestion is made daily in the Democratic newspapers outside of New York. It unquestionably reflects a doubt felt by the Democratic voters.

#### THE CHILIAN SIDE.

*New York Herald*, Jan. 1.—The *Herald* prints this morning the full text of the reply made to our demand by Señor Matta, Minister of Foreign Affairs, and several reports made by the authorities at Valparaiso to the Government at Santiago soon after the attack on the sailors of the *Baltimore*. According to these reports the trouble occurred in the worst quarter of Valparaiso, a district where "forming a mob in a few seconds is easy." The police were promptly ordered to the scene, and when they arrived found a crowd a thousand strong, and fighting with knives, sticks, and stones going on. Every effort was made by the police to quell the disturbance and restore order. The Intendente of Valparaiso reports that "the local authorities could not have done more than they did in reference to this disagreeable occurrence when we consider the place where it began, the deficiency of the police force for this extensive and irregular city, and the imprudence of sending ashore at one time a hundred and sixty men of the *Baltimore*." These statements were communicated to Minister Egan by Señor Matta with the assurance that "once the guilty parties are discovered due justice will be done."



Immediately after the occurrence an investigation was begun by the proper authorities, with the view of ascertaining the facts and bringing the offenders to trial. Commander Schley, Consul McCreary, and Minister Egan were appealed to for any proofs or witnesses they could furnish to throw light on the matter and aid in getting at the truth. That is the Chilean side, and it is entitled to fair consideration. It shows that the local authorities were zealous in trying to quell the disturbance and in investigating the facts, with the view of bringing the guilty to justice. It does not follow that the Chilean Government is relieved from responsibility for the failure of the Valparaíso authorities to protect our citizens against violence. But it does follow that the Chilean Government is not to be treated as a Power which has committed an intentional or deliberate offense against the United States.

#### CLARKSON'S "NEGRO QUESTION."

*Nashville American (Dem.), Jan. 1.*—Mr. Clarkson, who generally speaks with knowledge if not with authority, when he deals with questions pertaining to the campaign policy of his party, announces that his party will make the "negro question" the issue of the next Presidential contest. The "negro question" is a compendious phrase which in the mouth of a Republican politician includes force bills, bayonets, and all the paraphernalia and machinery of force and fraud which can be given the sanction and the power of law to overwhelm the intelligence of the South with the rule of ignorance and barbarism. The Republican party is and always must be a sectional party. It can no more divest itself of sectionalism than the leopard can change his spots or the Ethiopian his skin. Other issues may have a seeming or temporary precedence, but all the burning, bitter, and unspeakable vindictiveness, all the tyranny, persecution, and oppression, all the manifold devilishness of ingenious scoundrelism wrapped up in Mr. Clarkson's little phrase, the "negro question," is present, visibly or invisibly, on the surface or in the depths, in every Republican campaign. In the last Presidential campaign there was comparatively little waving of the bloody shirt. There was no premonition of the iniquitous and monstrous legislation which was attempted by the Republican Congress. It was hidden for the time, but only waiting for an opportunity. We are rejoiced that Mr. Clarkson announces this time in advance the intention of his party, though we have never doubted the constancy of its hate or the perseverance of its malignant purpose. We believe the Democratic party will be able to meet the Force Bill issue in the next campaign.

A SILVER ORGAN THINKS A GREAT WAR WOULD HELP THE COUNTRY.—How many Americans realize that we are paying to foreign ships every year \$250,000,000 in freight money? When added to that is the passage money, and the money spent by Americans in the Old World, it is not very strange that it takes a good deal of money to carry this little old country along. What is strange is, first, that the Congress of the United States does not fix things so that American ships would collect part of that freight money at least; and that they do not fix silver on a status which will give to the country, in legitimate money, about sixty million dollars more per annum. There never was anything stranger than the way the Congress of the United States for the last eighteen years has treated the silver interests and the shipping interests of this country. There seems to be a class of men there who are the abject tools of the moneyed men across the sea, and the moneyed men of New York City who negotiate foreign securities in this country. It seems as though nothing would break the spell that is upon them except a great war. And if that war could come, we believe even at the expense of life and treasure it would cost, it would, after all, be a good

thing for this Republic.—*Salt Lake Tribune (Ind.), Dec. 31.*

CONCERNING SO-CALLED "AUTHORIZED" STATEMENTS ABOUT MR. BLAINE'S INTENTIONS.—Mr. James G. Blaine has not been a newspaper man for nothing. He is generally credited with an ability to formulate his own views upon important public questions. He is also credited with an ability to hold his own counsel until it is time for him to speak. When he has anything to communicate he is at no loss as to how to get it before the people. There is nobody in public life who has a better knowledge of the methods and the agencies for giving prompt and wide currency to important matters of information. Mr. Blaine is not in the habit of relying upon Western Congressmen as a medium through which to reach the country. Western Congressmen who profess to be in Mr. Blaine's inmost confidence upon important subjects, on which Mr. Blaine may not know his own mind yet, can expect to be regarded with a good deal of distrust. When the proper time comes Mr. Blaine, if he has anything to say, knows how to say it so that there will be no question of its authenticity. Meanwhile, the people will do well to dismiss any irresponsible rumors which may make their appearance. Gossip and speculation, under present conditions, are worse than worthless.—*Boston Journal (Rep.), Dec. 31.*

### FOREIGN.

#### THE COMMERCIAL TREATIES.

*Journal des Debats (Paris), Dec. 9.*—One of the greatest events in the economic history of our times will be the inauguration of the commercial treaties concluded by the German Government with Austro-Hungary, Italy, and Belgium. When similar treaties have been negotiated—as to many it seems likely they will be—with Switzerland, Servia, Spain, and other European countries, there will be formed against France, not exactly a tariff league or a vast zollverein aimed at our country—such terms would be inexact,—but a system of international conventions of which the effect, if not the object, will be to isolate us, and to do so by the operation of principles directly antagonistic to those which inspire our legislators. The majority in our Chambers sacrifice the interests of exporters and make no account of treaties of commerce entered into by other countries. Meanwhile the explanation of its motives made by the German Government proclaims to us the absolute need of assuring markets for our national industries and for creating stable tariff relations with other nations. "Stability," says the German Government, "cannot be guaranteed save by the establishment of tariffs effected by agreements with other countries, with stipulations for long continuance." This is said not only at Berlin, but at Vienna, at Rome, and at Brussels, while our Chambers do not wish to hear of and our Government dares not speak of treaties of commerce. The contrast is striking. It ought to give occasion for reflection to all whose minds are broad enough to rise above electoral calculations, and to preserve some concern for the economic future of our country.

#### BISMARCK'S VIEWS.

*L'Indépendance Belge (Brussels), Dec. 18.*—When Prince Bismarck was asked, recently, whether he would take his seat in the Reichstag, he replied: "Nondum meridiem—it is not yet noon." Last Saturday he received at his residence, Friedrichsruhe, a delegation from Siegen that had come to offer him the freedom of that Westphalian town. It seems that on that occasion he felt that noon had struck, for in haranguing the delegation he did not hesitate to frankly and warmly express his opinion of the commercial treaties just concluded by Germany. The treaties are worthless, he said in substance; they will be advantageous not only to Austrian and Italian manufacturers,

but also to French and American, while they will prove disastrous to industrial and agricultural Germany. On this point the ex-Chancellor spoke like an agriculturist, and said nothing that has not already been said in the Reichstag. What was novel, curious, and unexpected in the remarks of the Prince was his reproach of the Reichstag for abdicating its powers and making itself the humble servant of the Ministry. Prince Bismarck deploring the servility of the Reichstag is an extraordinarily attractive spectacle. He did not stop there, but proceeded to cuff the bureaucracy. "Who," he pathetically exclaimed, "are the authors of these new commercial treaties, which make so many changes in our relations with our neighbors? Secret councillors, ministerial functionaries, people who are nothing but consumers, and to whom may be applied the words of Scripture: They sow not, neither do they reap; they put nothing in their granaries. Bureaucracy, that is the evil that is eating us up on all sides!" In conclusion the Prince said that if he had been obliged to sign treaties like these he "would have trembled like a child sent to find something in a dark room."

#### THE REVOLT IN MEXICO.

*Cleveland Leader, Dec. 31.*—Garza has for several years been publishing a weekly paper, revolutionary in tone, in whatever frontier Mexican town he might find temporary refuge, and is described as an educated and polished man of considerable personal magnetism. He is a bitter opponent of President Diaz and his wealthy father-in-law is even more unrelenting in his hatred of the present head of the Mexican Republic. Sandival is a soldier with a good record for courage and ability, who was expelled from the Mexican army for sedition. About three months ago the outbreak manifested itself along the border, and the revolutionists, variously reported at from 50 to 500 in number, were encountered in several places and scattered by Mexican troops. Then came a lull, and both Garza and Sandival were said to have left the country. If they did so, however, it was only to gather new strength and throw the Mexican Government off its guard, for on Nov. 16 the revolutionists attacked Guerrero in considerable numbers. A revolutionary proclamation was issued at the same time, in which Garza declared his force was strong enough to overthrow the Mexican army and called on all patriots to join him. Since then a sort of guerilla warfare has been waged in Mexico, and when Garza's followers were hard pressed by Mexican troops they have unhesitatingly crossed into Texas and sought refuge among their sympathizers there. At this time General Sandival is said to have 2,000 well-armed men in the mountain districts of Northern Mexico, while Garza's force, which is greatly scattered, is estimated to be nearly as large. Sandival is said to have great influence with a certain element of the Mexican army, and the Mexican authorities are evidently greatly alarmed at the way in which Garza's forces seem to grow in spite of all the difficulties in their way. Ten thousand Mexican troops are now massed in the States of Tamaulipas, Nuevo Leon, and Coahuila, and a great part of Garza's forces are in Texas. It begins to look as if what at first seemed like a petty and hopeless insurrection may grow into a revolution that will overturn the Mexican Government. Throughout Northern Mexico great distress exists because of the failure of crops, and conditions are apparently favorable to a revolution. This increases Garza's chances of success, and at least gives ground for fearing a long and disturbing border warfare. It is hardly likely that Garza can finally prevail, with our troops and the Mexican forces actively coöperating, yet his chances are, in some respects, hardly less bright than were those of President Diaz in the early days of his revolt, when, it will be remembered, he, too, waged a border warfare back and forth across the Rio Grande. The notable difference is that the Diaz Government is very much

more popular and able than was that of Lerdo de Tejada, which was overthrown by Diaz in 1876.

#### CANADIAN ANNEXATION, AND ITS ALTERNATIVE.

*Montreal Weekly Witness, Dec. 30.*—What should we gain by annexation? We should gain free commercial intercourse, an enormous boon. But why assume that we cannot, like other American countries, get that without annexation? It would be as great a benefit to the United States as to Canada, and if it be said that it is refused to us just to force us to annexation, we say that that is the worst way to bring about that consummation. We would be in a contemptible position if we acknowledged ourselves to be deliberately forced into a foreign allegiance. If we were to be annexed our commercial freedom would be lost, and our commercial interests merged in those of another country and would be controlled in such a manner as might please the majority, though it might be greatly displeasing to us. Where Canada's true interests lie is in absolute commercial freedom. In the first place make the country a cheap one to live in. It is not naturally so. People need twice as much fuel, twice as much clothing, more and better food in Canada than they do in most civilized countries. These are natural conditions which cannot be altered, and which we would not alter if we could. But why should we add to these burdens by placing heavy artificial ones on everything we use? The natural heartiness and vigor of men living in our climate make up abundantly for the extra cost of living here so far as this is imposed by nature, but it cannot make up as easily for the extra cost of living gratuitously laid upon us in the interests of Governmental extravagance and thriftlessness. Canada is now acknowledged to be on the highway of nations. She is on the straightest and easiest road between Europe and Asia. In order to become a very great entrepot of commerce she has only to throw open her gates perfectly freely to the whole world. Farmers would then live at far less cost and obtain a much readier market for all their products. Even from a commercial point of view we do not think annexation would pay. There are really now only two things hindering a much wider and nobler annexation than political union with the United States, and that is a federal union of the English nations in which Canada from her natural relations with the United States and her historical relations with Great Britain would as an independent member form, perhaps, the most essential connecting link. These two things are the monarchic and aristocratic system in England and the Protective system in the United States. Of these, the first is more apparent than real, offering nothing but an imaginary and sentimental obstacle, while the other is very real, but doomed to early decay.

#### INSTANCES OF RUSSIAN TYRANNY.

*Darkest Russia (London), Dec. 18.*—In St. Petersburg the police lately visited the house of a Jewish tradesman named Dünnerstein, who had gone away on business. They found his wife ill and on the point of confinement; nevertheless they demanded her license to remain in the capital. She informed them that her husband had the papers with him, and would soon return; but they refused to wait, and, despite her condition, which was evidently critical, conducted her to the railway station, and ordered her to return to Wilna, where her family reside. They had the consideration, however, to send a midwife with her, and the child was born on the journey, soon after the mother had left St. Petersburg.

A certain Okounevsky, a veteran of the time of Nicholas, having the right to reside in any part of the Empire, came to St. Petersburg and wished to settle down in business. His passport, which was good for one year, was returned to him from the Prefect's office stamped with the remark that "The Jew

Okounevsky, mentioned in this passport, is allowed to remain in St. Petersburg for two months, in order to find employment." This step was perfectly illegal. Okounevsky, however, opened a small shop, and sent in a petition for permission to trade as a dealer. He received no satisfactory reply; but after the lapse of two months his passport came back with the original remark stamped on it. This was repeated four times, and his frequent petitions asking for permission to keep a shop were utterly ignored. He has by now spent the greater part of his capital—with which he had hoped to do a little business—in paying for stamps and the drawing up of petitions.

Aaronwitz, an old man with his three sons, two of whom were married, all fine-looking men from Yanovki, near Odessa, were in partnership as tailors and clothiers, and doing an extensive business both wholesale and retail. They received seven weeks' notice to leave, and had to realize their furniture and goods at one-tenth of their value. They had several thousand roubles owed to them by orthodox Russians; but most of their debtors laughed at them when they demanded their money, as these people knew that the Jews would not have time to bring actions against them to recover their debts, and if they had time it would be a question whether they would be successful, as all the Courts are more or less open to bribes and prejudiced against Jews.

#### SOCIAL TOPICS.

##### THE EIGHT HOURS MOVEMENT—FAVORABLE TESTIMONY.

*Pittsburg Dispatch, Jan. 3.*—A paper recently read before the National Liberal Club, of London, by Professor Munro, of Owens College, on the economical effects of the eight-hour laboring day contains some very important and interesting statistics. The question is whether the reduction of the hours of labor to eight hours would mean a reduction in the amount of labor performed, or an accomplishment of an equal or greater amount of labor by reason of the superior condition of the workman. What Professor Munro has done has been to collate the statistics of the hours of labor with the output, in six mining districts with the surprising result that the output of coal per miner in each district increases or diminishes in inverse ratio to the number of hours worked. In South Staffordshire where the underground laborer averages 40.8 hours per week, the average production of coal is the highest, and so on down through the list to Glamorganshire, where the number of hours is increased 25 per cent. to 51.7 hours per week, the average production is decreased over 30 per cent. If this difference appeared in the statistics of but two districts, it might be due wholly to circumstances such as the depth of vein or the hardness of the mining, but when the same result appears in six districts it gives a very strong indication that in the coal-mining industry of England the reduction of hours does not mean a reduction of output. But Professor Munro goes further than this, and makes the striking showing that neither reduction of hours nor higher wages decrease the ability of an industry to compete in the markets of the world. England, in 1890, exported one-sixth of her coal product, a large portion of which went to France and Germany, both countries possessing large coal fields of their own. Wages to English coal miners are higher than to the French and German miners, and hours of labor are considerably less. Yet England can produce coal more cheaply than France or Germany, for while neither country could ship coal to England in 1890, England shipped eight and a quarter million tons to those two countries. This, again, might by itself be attributed to differences in the fields. But when it is taken in connection with the facts already quoted, it affords a statistical basis for the productive advantages of the eight-hour day that is very impressive. If the same showing can be corroborated in other

cases, strikes are not needed to introduce the eight-hour system. It will introduce itself by the inexorable logic of demonstration.

#### RUSSIAN JEWS AND THE UNITED STATES.

*London dispatch from George W. Smalley, New York Tribune, Jan. 3.*—The question of the Russian Jew migration to the United States promises to be a very formidable one next spring. The most systematic efforts are making in this country to divert the whole stream of emigration from England to America. It is with that view, or for that purpose, that such large sums of money have been raised here, and to that end that they are being used. Not less than \$150,000 have been turned over already by the English Committee to the Berlin Committee to be applied by the latter to the payment, in whole or in part, of the passage money of destitute Russian Jews who will be dispatched next spring from Bremen and Hamburg to New York. The number of these emigrants is estimated to be at least 20,000. A further sum of \$150,000 is promised, if wanted. Not less than 15,000 Jews found their way last year to America, mainly from these two ports. Many of them had money, and many of those who had money were, says a high authority, the least desirable characters. They could not be excluded, because they were not paupers. They are not of the stuff which makes good laborers or good citizens. They have hung about New York and there they stick till their money is gone and they become a charge upon the community. So will it be next year. The Berlin Committee will do its best to secure admission for these exiles, simply because they have hardly any other place open to them. Argentina is not ready. Baron Hirsch's scheme is a large one, and is not likely to be in working order for two years. Both Baron Hirsch and Lord Rothschild are agreed in the policy of excluding them from England. Lord Rothschild, whose efforts in behalf of his co-religionists are unremitting, did his best from the first to keep them out of England, where the labor market is overstocked. He is acting equally in the interest of his country and of his race. They all look to America as the one spot where these victims of Russian barbarity have, for the present, a chance of making a fresh start in life. It only remains for us to look out for ourselves. Next spring will undoubtedly be a critical period. The famine in Russia is expected then to reach its crisis. The expulsion of the Jews from Moscow and elsewhere will be actively carried on during the winter. Neither humanity—a word unknown in Russia—bureaucracy, nor policy, nor the opinion of the civilized world, is of any avail to soften the rigor of Russian officials, and Russian hatred of a race which is their superior in civic capacity and too loyal to renounce its religion in obedience to the savage intolerance of the Greek faith.

#### THE FARMERS AND ANARCHY.

*Farmers' Voice (Chicago), Jan. 2.*—Dynamite is a devil, and those who advocate its use, or even hint that it might be used, have in them elements which lead up to murder in its most violent form. To be a millionaire is not of necessity to be a criminal, and the possession of great wealth does not argue a lack of every good purpose or impulse. Every man who has money gained under the protection of the law has a legal right to the benefits that may be legally derived from its use, and there are very few men who would not take advantage of an opportunity to become honestly possessed of a competence. No one disputes the fact that there are mere money sharks who take advantage of the necessities of the poor to add to their wealth, but it would not make matters any better to precipitate red ruin upon our common country in order to reach them, for these same Anarchists would, if put to power, be more cruel than anything heard of since the Spanish Inquisition or the



French Revolution. A very large majority of the members of both the Alliance and the Grange are in favor of order instead of anarchy. These grand men only ask for equal and exact justice for all men, and will be satisfied with nothing less. The Anarchist, who cries out that the system of laws under which we live is utterly bad and should be torn down, proposes no remedy, and has no plan that is not founded on annihilation, but the men who are working so earnestly through the Alliance or the Grange seek for a remedy and believe that until that remedy is found it would be the height of folly to take a blind leap into the abyss of destruction brought about by the use of violent means.

**THE WORLD DOES GROW BETTER.**—Grows the world better or worse? After all, that is the vital question. Whatever of history we read of the year that is past, its real significance is the answer it gives to this momentous query. Upon the whole, doubtless, the world does grow better. There is a mighty meaning in the fact that it *seeks* and *means* to be better. In the old days, when war was the chief, esteemed the only really noble, human occupation, when a spirit of selfishness pervaded all classes, of which one now reads with a shudder, when laws were cruel to an extent which almost passes belief, when the poor man had no hope and the rich man no compassion, when the world was one vast mill of unrequited human toil, millions wearing out their lives for the enrichment and the luxury of the pampered few—the years came and went with almost no light on the human pathway. And still, a light there was; faint at first, but growing; and now, save in certain regions which are still habitations of cruelty, there is light everywhere. There is now a chance for every man, if he be a man, and not a brute.—*Chicago Standard, Dec. 31.*

## THE LIQUOR ISSUE.

### THE BRUSSELS TREATY.

*The Advance (Chicago), Dec. 31.*—The United States Senate has one special and supreme duty before it—to ratify the Brussels Treaty for the suppression of the slave trade and the rum traffic in Africa. This treaty will fall to the ground unless ratified by all the seventeen Powers which were represented in the International Conference. This Conference met in Brussels the 18th of November, 1888, and remained in session almost continuously for eight months. Nearly all the signatory Powers have already decreed their assent to it. Our own Senate, at its last session, to its deep disgrace, staved off the consideration of it. Through Secretary Blaine's influence the time for its ratification has been extended to Feb. 1. The importance of this great international measure is still but scantily understood. As Sir F. Buxton in the last *Fortnightly* declares, great as is the curse of the slave trade, the curse of drink is infinitely worse; the very air of Africa reeks with rum and gin, imported by Englishmen, and, he might have added, from Boston. What is the use, asks Mr. Buxton, of sending missionaries to convert the heathen, if our traders in heathen lands thrust upon the natives a poison which destroys them with more certainty than any war, pestilence, or famine? It is not flattering to American patriotism that our own Government should be found lagging among the very last in giving its confirmatory assent to an international measure so humane and of such stupendous importance, affecting the well-being of more than one hundred millions of exposed and helpless people throughout a great continent. Senator Chandler of New Hampshire must look back with any emotions other than of pride to his own pettifogging objections last winter to action being taken on this matter in the Senate. There was a time in the early history of our Government when, as Daniel Webster just

half a century ago nobly boasted, this Government boldly took the initiative "in advance of all other nations in summoning the civilized world to a common effort to put down and destroy nefarious traffic reproachful to human nature. It has not deemed that it suffers any derogation," he added, "from its character or its dignity, if in seeking to fulfill this sacred duty it act, as far as is necessary, on fair and equal terms of concert with other Powers having in view the same praiseworthy object. Such were its sentiments when it entered into the solemn stipulations of the Treaty of Ghent; such were its sentiments when it requested to concur with us in declaring the slave trade piracy." It cannot be that in this new year of our Lord 1892 our Government is really going to go back on its record and bring ignominy on itself by refusing, or neglecting, to ratify this most humane treaty now pending in the Senate.

*Pittsburgh Christian Advocate, Dec. 31.*—The fate of the Brussels Treaty for the suppression of the African slave trade now rests solely with the United States. Eighteen Powers were represented in the Conference which framed the treaty, and it is not binding until ratified by all of them. Up to last week all had signed but France and the United States. Last Saturday the French Senate approved, and as the Chamber of Deputies had taken similar action two days before, this completed the action of that country, and left our country alone in its tardiness. The time for approval expires Feb. 2, 1892, so that but little time is left for the Senate of the United States to act. Its failure would be a lasting disgrace to the country. The treaty for the suppression of this great curse would then fail through the fault of this Christian Government! We hope the Senate will act promptly.

### THE PEOPLE'S PARTY IN MICHIGAN AND PROHIBITION.

*New York Voice (Proh.), Jan. 7.*—The account given on another page of the organization of the People's party of Michigan shows how the leaven of Prohibition is working in the farmers' industrial societies. At the Convention held in Lansing, the Prohibition party was not represented, and there were but few members of that party in attendance as individuals. Yet after a contest of two hours the vote was 125 to 63 in favor of a radical Prohibition plank and against the nationalization plank. The contest was afterward renewed, and in the face of a delegation from Grand Rapids, who declared their determination to bolt if the plank was maintained, the Convention voted again in favor of it by a vote of 109 to 47. There are now, therefore, in the State of Michigan two parties with much the same platform. One of them is auxiliary to a National party that stands for National Prohibition. The other is, so far, a State party only, or, if considered as an auxiliary to the People's party organized in Cincinnati last May, it is an auxiliary to a National license party. Prohibition is a National issue. It cannot be whittled down to anything less. The People's party of Michigan has no claims on true Prohibitionists until it recognizes this fact and becomes an auxiliary to a National Prohibition party. We counsel Prohibitionists who contemplate casting in their lot with this new party to wait for developments. Nothing is to be gained just now by hasty action, but much may be lost. The vote in the Convention was by no means a satisfactory one. It is said there were 330 delegates. If so the vote for the Prohibition plank (125) was not a majority vote. The vote against was 63 and the number of those refusing to vote was 142. On no other plank was there any such contest. We hail the action of the Convention as an auspicious omen, and pay our grateful tribute to those who stood so staunchly by Prohibition despite the threats of a considerable contingent under the leadership of a liquor-dealer. But there is still one

National Prohibition party in America, and the People's party of Michigan is not a part of it.

### TEN YEARS OF PROHIBITION IN KANSAS.

*Kansas Farmer (Topeka), Dec. 30.*—The Executive Committee of the Kansas State Temperance Union has issued a New Year's address, reviewing the work and progress of Prohibition in the decade during which it has been the law of the land. The Committee sums up the practical effects under five distinct heads, from which we quote, and each of which is backed by ample argument:

First.—There can be no doubt in any intelligent and candid man's mind, that the use of intoxicating liquors among the great body of the people has vastly decreased.

Second.—The Prohibitory principle is vastly stronger in the judgment and confidence of the people now than it was ten years ago.

Third.—The execution of the law, while not perfect, while not all that its friends desire, is probably as good as could have been expected.

Fourth.—The experience of the past ten years has taught us that the Prohibitory Law, for its best success, must have behind it a constantly aggressive and manifest public opinion in its favor.

Fifth.—The experience of the last ten years has shown us that Prohibition contributes to the material prosperity and growth of the State.

**THE SALE OF LIQUOR AT THE WORLD'S FAIR.**—The Chicago dailies of Tuesday contained the announcement that the local Directory of the World's Fair has decided to allow the sale of liquors at restaurants at the Exposition. The *News* says this had been decided on some time ago, but the powers that be hadn't wanted it known, because as President Baker said, "You will only be threshing over old straw to say anything about it. It will only make trouble, and harm the Exposition." According to the *Tribune*, he added "that fools and Prohibition cranks might object, but that a World's Fair could not be run in accordance with their ideas." If only "fools and Prohibition cranks" object, what was the object in keeping the matter so still? If the action was right, why not announce it to the world; if one to be ashamed of, why do it? Of course, the action is a "plain business transaction," an immense revenue can be secured, and it outweighs the objections of a few "fools and Prohibition cranks." The thing for these same fools and cranks to do is to show the Directory there is money to be lost as well as gained by the transaction, by having nothing to do with the Exposition unless this action is reversed. The Commissioners can veto it, and petitions and protests should continue to pour in upon them, against both the sale of liquor and Sunday opening.—*Union Signal (Chicago), Dec. 31.*

## MISCELLANEOUS.

### THE FAILURES OF 1891.

*New York Tribune, Jan. 2.*—The annual statement of failures by Dun & Co.'s Mercantile Agency presents some features of great interest. The number of failures is larger than in any previous year since these records began, but it does not follow that the number has increased out of proportion to the number of firms in business. There were 12,273 failures in the United States during the year 1891, against 10,907 during the year 1890—an increase of more than 10 per cent., but there was at the same time some increase in the number of firms in business, so that the number of failures to every 1,000 firms increased from 9.8 in 1890 to 10.7 in 1891. Nevertheless, the proportion for the last year is not remarkably high, for in 1888 and 1889 there were more than ten failures to every 1,000 firms in business, in 1886 and 1885 more than eleven, and in 1884 the proportion was 12.7 failures to every 1,000 firms. It is noted also that the proportion of failures to firms was much greater in the Southern States, owing to causes which have been fully discussed, than in the East or in the West. In the Eastern and Mid-

dle States the number of failures to every 1,000 firms in business was only 9.63, and in the Western States only 7.74, while in the Southern States the number was 17.09. On the other hand, the aggregate of liabilities of firms failing was almost exactly the same for two years, \$189,868,638 last year, against \$189,856,964 in 1890. These are large amounts, and greatly exceed the liabilities in either of the years 1885-89 inclusive, but fall below the aggregate for 1884, 1878, 1875, or 1873. The proportion of liabilities to every firm failing was reduced to \$15,471 in 1891, against \$17,406 in 1890, but in 1884 the average was \$20,632, and in 1878 it was \$22,369. A more instructive comparison will be possible when the full returns of clearing-house exchanges throughout the country have been compiled, so that the ratio of insolvent to solvent business may be estimated. From the published returns for eleven months, and for three weeks of December, it may be inferred that the aggregate of exchanges in 1891 was about \$57,000,000,000, and if so, the proportion of liabilities to exchanges was \$3.33 in 1891, against \$3.18 in 1890. But in 1887 the proportion was \$3.27, in 1884 it was \$5.15, and from 1875 to 1878, inclusive, the proportion was more than \$6 to \$1,000 exchanges.

#### THE CANNED FOOD INDUSTRY.

*Philadelphia Times.*—The growth of the business of canning vegetables, fruits, etc.; in the United States has been phenomenal. While M. Appert, a Frenchman, was the first to master the art of preserving food in hermetically sealed cans or jars, his invention dating from 1805, the business did not assume great proportions until transplanted to the United States. In the early years of Appert's discovery it was applied chiefly to the preserving of meats and vegetables for use on ship-board. Appert's process was patented in England in 1810, and he established a permanent business in Paris in 1812, which is still conducted by his grandson. The business was transplanted to America by Thomas B. Smith, of Philadelphia, in 1837, who began at that time to preserve green corn. Isaac Winslow, who had learned the process of Smith, erected a building on Market street for this purpose in 1844, removing to Griscom street two years later. About 1848 meats and other articles began to be preserved in tins for shipment to the Pacific coast, the earlier packing having been made chiefly in glass cans or bottles. The business was given a great impetus by the war, when tin almost superseded the use of glass. The articles to which this method of preservation has been applied most extensively are salmon, peaches and small fruits, corn, tomatoes, and other vegetables. Recently the canning of meat of various kinds has become an important branch of the industry, but in point of value and amount the first four articles named easily lead all others to which the canning process is applied. The packing of corn, which as before stated originated in Philadelphia in 1837, has grown to an immense volume, the pack of last year reaching 2,799,453 cases of two dozen cans each. This is an increase of more than 1,200,000 cases over the previous year, but only about 400,000 cases more than the average pack of the last five years. Strangely enough Pennsylvania, the State in which the industry began, furnishes an insignificant part of the present output. The Pennsylvania pack last year was a trifle under 50,000 cases, while Maine, which now leads in the industry, furnished 614,894 cases. New York is second on the list with 536,814. Illinois and Indiana jointly furnished 476,735 cases, and Maryland and Virginia 461,240. The first packing of tomatoes as an article of trade was the work of Harrison Crosby, of Jamesburg, N. J., who began to put them up at Lafayette College, Easton, in 1847. He first offered them for sale in Washington Market New York, and furnished them to hotel proprietors and saloon-keepers, the original

retail price being fifty cents a can. In 1848 he sent a half dozen cans each to Queen Victoria and the President of the United States, both of whom acknowledged the receipt of the goods. Mr. Crosby is still living, and has seen his small output of canned tomatoes in 1847 grow to 3,405,365 cases in 1891, the greatest amount ever canned in any year, and the retail price fall from fifty to ten cents per can. New Jersey, the State which furnished Mr. Crosby, the first canner, leads in the canned product, having furnished 950,833 cases last year. Maryland is second, with 744,000 cases. Indiana, Delaware, California, and New York stand next in the list in the order named, while Pennsylvania is sixteenth, having produced only 15,000 cases.

#### ROBERT LOUIS STEVENSON AND THE UNVERACIOUS CHRONICLER.

*Letter from Robert Louis Stevenson, New York Evening Post, Jan. 4.*—A letter purporting to describe a visit to my house appeared in the *New York World* of Sept. 27, and has been recently brought under my notice. I remember the visit of Mr. Jones more clearly than he does himself. I remember my first words on being introduced: "I am afraid I am not very fond of interviews." And I remember his reply; "This is no interview; this is merely a visit." Whether or not Mr. Jones is to be considered a man of his word is a point of no general interest. But the future of a country, even a small one, is of more moment; and it may, in critical times, be affected by the sayings and doings even of such persons as myself and Mr. Jones. Now, he has put into my mouth sentiments on the political situation in Samoa which may be his own, but which are not, and which never have been, mine. From beginning to end of the interview there is no phrase that fell from my lips as it was uttered, almost none that is not marred with childish blunders; and in many cases I can have said nothing, because I have never thought anything, even analogous. These facts and sentiments he must have found where he found the name of the native who took his horse, the bell which he believes himself to have rung, "the cocoanut, . . . and breadfruit trees" which he observed upon my lawn, the stag's head over my study door, and five out of the ten rooms which he is at the pains to describe in my house; or where he lost the gentleman who was good enough to accompany and introduce him. I only name a few of the more wanton absurdities of his account, sufficient to show Mr. Jones for what he is, a man incapable of seeing, of hearing, or of being taught. Of late the papers have been somewhat busy with myself and my family. A passage, for instance, lately made the round of many papers in England and the States. It purported to be an extract from a private letter of Mrs. Stevenson's; she can only repeat the form of words already used, that she can have written nothing, because she has never thought anything, even analogous. The friends to whom we write with any confidence know better than to give our letters to the press. And I once and for all disown, and once and for all beg my friends to disregard, such unauthorized publications. They are forgeries and the statements they contain are false.

#### THE NEW YORK AND NEW JERSEY BRIDGE.

—The presence of a handful of men in a vacant lot in West 67th street yesterday [Dec. 30] means much to the future of the city. They had gathered there to witness the beginning of the construction of the great North River Bridge. Twenty-five years ago such a project would have been thought chimerical and those advocating it would have been regarded as little other than insane. Since that time great strides have been made in bridge construction. New York has been connected with Brooklyn, to the great advantage of both cities, and the people of the latter municipality

are clamoring for additional structures of like nature. These must come in course of time. The project of bridging the Hudson is by no means a vagary now, and the benefits that must come from it are of vast importance to the community. It is to be hoped that the fair promises of the engineers can be fulfilled and that the river may be spanned within the next three years.—*New York Herald*.

#### LETTING LIGHT INTO AN INSIDIOUS SCHEME.

—The public should be warned against the "Mutual Poultry Co.," which appears to be a new alias for the notorious J. M. Bain. That fraud has been so frequently exposed that advertisements of "great bargains" dated from Zanesville, O., do not "take" as they formerly did. Business being dull, the humbug takes up a new dodge. Some benevolent woman in Chicago has written long letters to all the papers telling of the wonderful chances offered by this "Poultry Co." It is the same old game—you pay \$5 for a setting of eggs and the "Poultry Co." will guarantee to buy all the chickens you hatch out at \$1 each, or to sell you hens and buy all the eggs they lay at fifty cents per dozen. This "Co." is located at a little town near Zanesville. These letters from the Chicago woman—the *R. N. Y.* has already received four copies exactly alike—have been printed by many of the city papers as a matter of news. It is about the most cunning fraud of the year, and many poor people will be caught by it. Nine-tenths of the eggs that are received by the trusting dupes who answer this letter have been bought in the city markets at twenty cents a dozen, and are either boiled or so old that they never could hatch. The "Co." can thus easily guarantee to take all hatched chickens.—*Rural New Yorker*.

**PARTIAL STATEMENT OF THE POWERS AND BEAUTIES OF THE NEW YORK "WORLD."**—The *World* intends to and will elect another Democratic President this year, as it elected Grover Cleveland in 1884. . . . In displacing a Republican Administration the *World* will do it for the best good of Republicans as well as Democrats. . . . What can the forces of Plutocracy, Monopoly, and Corruption, of the Billion Dollar Congress, the War Tariff and the Money Power in politics, hope to accomplish against such a campaign of education, of appeal, and stimulation as the *World* will conduct? . . . The *World* puts heart and conscience into its work as well as brains. It is the handmaid of Justice, the unraveler of mysteries, the detector and the terror of Crime, the friend of the friendless, the help of the poor, the strength of the weak. Realizing that its power comes from the People, it gives back to them freely whatever service its influence and its resources enable it to render.—*From the Prospectus of the New York World for 1892.*

**PUBLIC SPIRIT IN NEW YORK.**—When the public-spirited citizens of New York set out to be generous to any undertaking, the way they refrain from vulgar haste and lavish recklessness would delight the heart of Queen Victoria herself. Several thousand cubic feet of unoccupied atmosphere, towering nobly where Grant's monument is not, testify to the open-handed, empty-handed appreciation of Gotham; and now there is a stately vacuum in the city's contribution to supply a silver service to the United States cruiser named after it, the *New York*. A few big sums have been paid in, aggregating over \$2,000, but the printed list shows a descending ratio in such items as:

"A Patriotic Dramatist" . . . . .	30c.
"Clubman" . . . . .	25c.
Hoffman House (Brooklyn) . . . . .	10c.
Believer in New Navy . . . . .	10c.
General Dart . . . . .	10c.

When it comes down to one-cent contributions New York will furnish an imposing array of names and coppers.—*Boston Pilot*.



## Index to Periodical Literature.

## AMERICAN AND ENGLISH.

## BIOGRAPHICAL.

- Brooks (Phillips). Julius H. Ward. *N. E. Mag.*, Jan., 24 pp. Illus. Sketch of his life and work.
- Lincoln (Abraham). Phillips Brooks. *N. E. Mag.*, Jan., 5 pp. A sermon preached in Philadelphia, April 23, 1865, while the body of the President was lying in that city.
- Mill (John Stuart). S. Fletcher Williams. *Unitarian*, Jan., 5 pp.
- "Old Oaken Bucket (The)" The Author of. George M. Young. *N. E. Mag.*, Jan., 2 pp.
- Richter. A Painter of Picturesque Portraits. Maurice Thompson. *Chautauquan*, Jan., 9 pp.
- Sheshadri (Narayan). The Brahmin Apostle of the Out-Caste Mangs. George L. Smith, LL.D. *Miss. Rev. of the World*, Jan., 4 pp. With portrait.

## EDUCATION, LITERATURE, AND ART.

- Execution by Electricity. The Clause of the Law Restricting the Freedom of the Press. J. W. Schwartz. *Drake's Mag.*, Jan., 5 pp. A consensus of editorial opinion.
- Library (A Minister's). The Rev. S. B. Ervin. *Quar. Rev. United Breth. in Christ*, Jan., 6 pp. What the library should be, etc.
- Marble Faun (The): An Allegory, with a Key to the Interpretation. Martha Tyler Gale. *N. E. and Yale Rev.*, Jan., 10 pp.
- Meininger Marvels (The). John Carboy. *Drake's Mag.*, Jan., 5 pp. Illus. Describes the work of the Meininger Company.
- Pliny (the Younger). Some Letters of. Samuel Ball Platner. *N. E. and Yale Rev.*, Jan., 10 pp.
- Witch (A Salem). Edith M. Norris. *N. E. Mag.*, Jan., 9 pp. Illus. A story of New England in 1690.
- Witchcraft (Salem). Stories of. Winfield S. Nevens. *N. E. Mag.*, Jan., 15 pp. Illus.

## POLITICAL.

- Nationalism, Some Propositions of. Edward Arden. *Chautauquan*, Jan., 4 pp. A general statement of the Nationalist platform.
- Political Parties in America. The History of. F. W. Hewes. *Chautauquan*, Jan., 4 pp. The Fourth Period, 1872 to the present time. The Race Problem, Finance, and Industry.
- States Made From Territories. Dr. J. A. Woodburn. *Chautauquan*, Jan., 4 pp. Historical.

## RELIGIOUS.

- Buddhism, What Ails It? J. T. Gracey, D.D. *Home Rev.*, Jan., 6 pp. Shows the weakness, the hopelessness of Buddhism.
- Christocentric Idea in Theology. Prof. J. W. Etter, D.D. *Quar. Rev., United Breth. in Christ*, Jan., 21 pp. The person and work of Christ is the vital nucleus of Christian theology.
- Churches (The) and Working People. The Rev. Chas. Leach, D.D. *Preachers' Mag.*, Jan., 24 pp. Answers the question "Why do not the working people crowd the churches?"
- Confession (Our)—Its History. Prof. A. W. Drury, D.D. *Quar. Rev. United Breth. in Christ*, Jan., 12 pp.
- Confession of Faith (Our). Article 1. Of God and the Holy Spirit. Prof. J. P. Landis, D.D. *Quar. Rev., United Breth. in Christ*, Jan., 18 pp. Expository.
- Criticism (the Higher). The Methodology of. Professor Robert Watts, D.D., LL.D. *Hom. Rev.*, Jan., 64 pp. An examination of the claims of the Higher Criticism.
- Criticism (The Higher). The Rev. J. E. Kleffman. *Quar. Rev., United Breth. in Christ*, Jan., 6 pp. Argues against the "Higher Criticism."
- Gospel (The) Afloat. The Rev. Robert W. McAll. *Miss. Rev. of the World*, Jan., 11 pp., with map. An account of a new enterprise for river and canal work in France.
- Hebrews (the) and the Exodus. The Monuments and Papyri on. Egyptology, No. IX. Th. Rev. Camden M. Cobern. *Hom. Rev.*, Jan., 4 pp.
- Ministerial Tone (the). How to Avoid. Prof. A. S. Coats. *Hom. Rev.*, Jan., 24 pp. Good advice to ministers.
- Missions (Apostolic) and Their Results. The Rev. John Rutherford. *Miss. Rev. of the World*, Jan., 4 pp.
- Missions (Christian) and the Highest Use of Wealth. President Merrill E. Gates, LL.D., of Amherst. *Miss. Rev. of the World*, Jan., 13 pp. The giving of one's means for Christ's work the test of one's Christianity.
- Missions, The Miracles.—No. XXI. The Beginning of Modern Wonders. Arthur T. Pierson, D.D. *Miss. Rev. of the World*, Jan., 10 pp.
- Mound-Builders, The Religion. Stephen D. Peet. *Amer. Antiquarian*, Nov., 24 pp. Illus.
- Nature and Revelation, Present Aspects of, as Related to Each Other. Sir J. William Dawson, LL.D., F.R.S. *Hom. Rev.*, Jan., 94 pp. Shows that all forms of natural religion are in harmony with the religion of revelation.
- Religions (The Three). J. S. Mackenzie, M.A. *International Jour. Ethics*, Jan., 24 pp. The three religions referred to are Christianity, Agnosticism, and the Worship of Humanity.
- Saints (the). Whence Come? The Very Rev. C. J. Vaughn, D.D., Dean of Llandaff and Master of the Temple. *Preachers' Mag.*, Jan., 5 pp. Sermon, Rev. vii., 13.
- Sin (The Unpardonable). The Rev. John H. Goodman. *Preachers' Mag.*, Jan., 4 pp. An Exposition of Matt. xii., 31, 32.
- Theology, Recent Evolution in. E. P. Powell. *Unitarian*, Jan., 3 pp. Statement of the evolution theory in relation to Theology.
- Unitarians. Are They Christians? The Question Raised in Japan. Clay MacCauley, Supt. Unitarian Mission to Japan. *Unitarian*, Jan., 3 pp.

## SCIENCE AND PHILOSOPHY.

- Animals, the Feeding of, Science and. V. Hallenbeck, A.M., of the U. S. Dep't of Agriculture. *Chautauquan*, Jan., 4 pp. What science has done in the selection of food, etc.
- Bacteriology. Lessons in. Lesson VIII. Bacteriological Analysis of Fluids, Solids, and Gaseous Substances. Part II. Anaerobic Bacteria. Paul Paquin, M.D. *Bacteriological World*, Dec., 2 pp.
- Coast Survey (The). National Agencies for Scientific Research. Maj. J. W. Powell, Ph.D., LL.D. *Chautauquan*, Jan., 3 pp.
- Dress, The Influence of, in Producing the Physical Decadence of American Women. J. H. Kellogg, M.D. *Bacteriological World*, Dec., 4 pp. Illus.
- Dyspepsia, A New Hydropathic Treatment for. Prof. W. Winternitz. *Bacteriological World*, Dec., 34 pp.

- Entomology (Applied) in the United States. Dr. C. V. Riley, U. S. Entomologist. *Amer. Agriculturist*, Jan., 2 pp.
- "Grippe" and Phthisis. J. W. Stickler, M.D. *Bacteriological World*, Dec., 2 pp. "Grippe" is frequently followed by pulmonary phthisis.
- Moon (the). Photographs of. Edward S. Holden. *Overland*, Jan., 7 pp. Illus. Illustrations of photographs made with the great telescope of Lick Observatory.
- Obstetricians and Gynecologists, the American Association of, Transactions of the Fourth Annual Meeting of. *Buffalo Med. and Surg. Jour.*, Jan., 6 pp.
- Phthisis Pulmonalis, Prognosis of. John C. King, M.D. *Southern Cal. Practitioner*, Dec., 4 pp.
- Physical Life. Milton J. Greenman, Ph. B. *Chautauquan*, Jan., 5 pp. Illus. Treats of Digestion and the nervous system.
- Pyoktatin in Deep Secondary Mastoiditis. Report of Case. H. B. Ellis, M.D. *Southern Cal. Practitioner*, Dec., 5 pp.
- Syphilodermata. A Case of, Accompanied by Peculiar Symptoms. J. H. Dowd, M.D. *Buffalo Med. and Surg. Jour.*, Jan., 3 pp.
- Tuberculosis, The Prevention of. Henry R. Hopkins, M.D. *Buffalo Med. and Surg. Jour.*, Jan., 4 pp.

## SOCIOLOGICAL.

- Authority in the Sphere of Conduct and Intellect. Prof. H. Nettleship, Oxford. *International Jour. Ethics*, Jan., 15 pp.
- Colonists (the), Domestic and Social Life of. IV. Edward Everett Hale. *Chautauquan*, Jan., 7 pp. Illus. Treats especially of manufacture and commerce.
- Criminology. Arthur MacDonald. *N. E. and Yale Rev.*, Jan., 12 pp. General definition and statement.
- Encyclical (the Papal), Ethical Aspects of. Brother Azarias. *International Jour. Ethics*, Jan., 25 pp.
- Hegel, The Ethics of. The Rev. J. Macbride Sterrett. *International Jour. Ethics*, Jan., 25 pp.
- Jew (the American), The Task of. Rabbi H. Berkowitz. *Menorah*, Jan., 24 pp.
- Jews (the), Nationality and. Nina Morais Cohen. *Menorah*, Jan., 8 pp. Race in its application to national life.
- Marriages, Should They Be Indissoluble? Thomas S. Potwin. *N. E. and Yale Rev.*, Jan., 11 pp. An interpretation of Christ's teaching on this subject. The author's conclusion is "the indissolubility of marriage" should be aimed at as the ideal of the Christian conscience, but not to be enacted into a law.
- Palm of Peace from German Soil. Fanny Hertz. *International Jour. Ethics*, Jan., 16 pp. Calls especial attention to the protest uttered against the "madness of war" in "Die Waffen nieder! Eine Lebensgeschichte," von Bertha von Suttner.
- Philadelphia: A Study in Morals. Barr Ferre. *N. E. and Yale Rev.*, Jan., 114 pp. Refers to the Bardsley defalcation.
- Prohibitionists, Abolitionists and; or, Moral Reform Embarrassed by Ultraism. *N. E. and Yale Rev.*, Jan., 23 pp.
- Trading Companies. John H. Finley. *Chautauquan*, Jan., 4 pp. Sketches the history of the Hudson Bay Company and the Virginia Company.

## UNCLASSIFIED.

- Agriculture, A Half Century's Progress in. J. R. Dodge. *Amer. Agriculturist*, Jan., 6 pp. Illus.
- Beaconsfield Terraces. John Waterman. *N. E. Mag.*, Jan., 11 pp. Illus. Description of the Beaconsfield Terrace of Brookline.
- Bells (Mission). Charles Howard Shinn. *Overland*, Jan., 16 pp. Illus. Tells of the use of bells by the mission priests of California.
- Cattle (American) of Half a Century. Geo. A. Martin. *Amer. Agriculturist*, Jan., 24 pp. Illus.
- Cattle Industry (The) of the Southwest. Ralph S. Tarr. *Amer. Agriculturist*, Jan., 14 pp. Illus.
- Fertilizers, The Use of, Then and Now. E. H. Jenkins, Ph.D., Connecticut Experiment Station. *Amer. Agriculturist*, Jan.
- Flume (A Mountain), Down. John B. Kaye. *Overland*, Jan., 7 pp. Experiences in a wood flume in Nevada.
- Grapes (American) and Their Improvement. T. V. Munson. *Amer. Agriculturist*, Jan., 2 pp. Illus.
- Horses (American Draft). George A. Martin. *Amer. Agriculturist*, Jan., 2 pp. Illus.
- Moon Symbol (The) on the Totem Posts on the Northwest Coast. James Deans. *Amer. Antiquarian*, Nov., 6 pp. Descriptive.
- Niagara. The Motor for the World's Fair. Prof. John Trowbridge, Harvard. *Chautauquan*, Jan., 4 pp. The possibility of transmitting power by electricity from Niagara Falls to Chicago. Tells what has been done by other methods, etc.
- Ointments and Pastes. Ernest Wende, M.D. *Buffalo Med. and Surg. Jour.*, Jan., 5 pp.
- Petalozzi-Town, A Day in. Kate Douglas Wiggin. *Overland*, Jan., 11 pp. Illus. Description of Yverdon.
- Pomology (American), Development of. P. J. Berckmans, Pres. Amer. Pomological Society. *Amer. Agriculturist*, Jan., 24 pp. Illus.
- Progress in the Nineteenth Century. Edward A. Freeman, Oxford, England. *Chautauquan*, Jan., 44 pp. General summary.
- "Quaker City" (the), The Cruise of, With Chance Recollections of Mark Twain. Mary Mason Fairbanks. *Chautauquan*, Jan., 4 pp.
- Saginaw Valley (the), Legendary Invasion of. Harlan I. Smith. *Amer. Antiquarian*, Nov., 2 pp. Indian Legend.
- St. Louis, The City of. Professor C. M. Woodward. *N. E. Mag.*, Jan., 35 pp. Historical and descriptive.
- Saratoga, The Battles of. John G. Nicolay. *Chautauquan*, Jan., 10 pp. Illus. Historical.
- Sugar in Tropical America. J. N. Ford. *Amer. Agriculturist*, Jan., 3 pp. Illus. Its manufacture, etc.
- Yema, or, Votive Pictures in Japan. W. E. De Forest. *Amer. Antiquarian*, Nov., 8 pp. Descriptive.

## GERMAN.

## BIOGRAPHICAL.

- Bruch (Max). Robert Ludwig. *Nord und Süd*, Breslau, Dec., 10 pp. Biographical sketch.
- Lowell (James Russell). Anthon C. Schönbach. *Deutsche Rundschau*, Berlin, Dec., 5 pp. Sketch.
- Meyer (Conrad Ferdinand), The Poems of. Lina Frey. *Deutsche Rundschau*, Berlin, Dec., 17 pp.
- Mozart (Leopold). Father of Wolfgang Mozart. F. A. von Winterfeld. *Westermann's Monats-Hefte*, Dec., 14 pp. With eight portraits.

Reinhard, Karl Friedrich, Notes from the Life of. W. Lang. *Deutsche Rundschau*, Berlin, Dec., 22 pp.

Westphalia, The Queens of. Edward Schmidt-Weissenfels. *Westermann's Monats-Hefte*, Brunswick, Dec., 10 pp. With four portraits.

#### EDUCATION, LITERATURE, AND ART.

Art, The Study of, in German Universities. Konrad Lange. *Grenzboten*, Leipzig, Dec., 19 pp. Discusses the dissenting views as to the proper function of the Universities in this department of study.

"Clericus Equus" (The) of Johannes Placentius and the 22d Carnival of H. Sachs. A. L. Stiefel. *Zeitschrift für Vergleichende Literaturgeschichte*, Berlin, Oct.-Dec., 6 pp.

Critical Pieces—*Rezensentenstücke*. *Grenzboten*, Leipzig, Dec., 7 pp. Treats of this new species of drama which recently originated in Vienna.

Hebbel's (Friedrich) Correspondence. Fritz Leunermayer. *Westermann's Monats-Hefte*, Brunswick, Dec., 2 pp.

Herondas, The Mimiambi of. *Grenzboten*, Leipzig, Dec., 7 pp.

Humanists (Upper Rhine), Unpublished Poems of II. Hugo Holstein. *Zeitschrift für vergleichende Literaturgeschichte*, Berlin, Oct.-Dec., 28 pp.

Pope's Rape of the Lock, The German Imitation of. Erich Petzet. *Zeitschrift für vergleichende Literaturgeschichte und Renaissance-Literatur*, Berlin, Oct.-Dec., 25 pp. A contribution to the history of Germany's comic epoch.

Wieland's Clementina von Porretta and Its Prototype. Josef Ettlinger. *Zeitschrift für vergleichende Literaturgeschichte*, Berlin, Oct.-Dec., 6 pp. Trace it to Richardson's story of Sir Charles Grandison.

#### POLITICAL.

French Politicians and Moralists of the Nineteenth Century. *Deutsche Rundschau*, Berlin, Dec., 2 pp.

Social Democratic Party, The Metamorphosis of. *Grenzboten*, Leipzig, Dec., 8 pp.

#### SCIENCE AND PHILOSOPHY.

Rain, Attempts to Make. *Ueber Land und Meer*, Stuttgart, Jan., 1 p.

Stone, The Coloring Matter of. *Der Stein der Weisen*, Dec., 1 p. Treats of the precautions necessary for the preservation of the color in the process of preparing stone from red clay.

Telegraphy (Multiplex). *Der Stein der Weisen*, Vienna, Dec., 7 pp.

Trans-Sahara Railroad (The French). Tanera. *Ueber Land und Meer*, Stuttgart, Jan., 2 pp.

Trolley (The Inclined Wire-) on Vesuvius. Oberoslen. *Der Stein der Weisen*, Vienna, Dec., 1 p. With illustration.

#### SOCIOLOGICAL.

Carducci (Giosué) and the Peace Congress. *Die Nation*, Dec., 14 pp.

Criminal Offenses, Concerning the Defense of. A. Münckel. *Die Nation*, Dec., 2 pp. Treats of the advocate's duty to his client, even when presumably guilty.

\*Drunkness, The Draft of German Law Against. Gustav Strehlke Dr. Jur. *Ueber Land und Meer*, Stuttgart, Jan., 3 pp.

Stock-Exchange (The Wicked). Th. Barth. *Die Nation*, Dec., 2 pp. Argues that the attendant abuses afford no adequate justification for condemning the institution.

#### UNCLASSIFIED.

African (East), Our Pioneers in. Fritz Cantzler. *Ueber Land und Meer*, Stuttgart, Jan., 1 p.

Bathurst (Lord), The Disappearance of, in Perleberg in 1809. Edward Schulte, *Gartenlaube*, Leipzig, 6 pp.

## Books of the Week.

#### AMERICAN.

Animals (the Domestic), Age of: Being a Complete Treatise on the Dentition of the Horse, Ox, Sheep, Hog, and Dog, and on Various Other Means of Determining the Age of These Animals. Rush S. Huidekoper, M.D. F. A. Davis & Co., Phila. Cloth, Illus., \$1.75.

Electricity and the Electric Telegraph. George B. Prescott. Eighth Edition, Revised and Enlarged. With 722 Illustrations. D. Appleton & Co., 2 vols. Cloth, \$7.00.

Feast of the Virgins, and Other Poems. H. L. Gordon. Laird & Lee, Chicago. Cloth, \$1.00.

Friendship. Marcus Tullius Cicero, Francis Bacon, Ralph Waldo Emerson. With Portraits. Albert Scott & Co., Chicago.

Friendship, the Master Passion; or, the Nature and History of Friendship, and Its Place as a Force in the World. H. Clay Trumbull. John D. Wattles, Phila.

Himalayan Journals; or, Notes of a Naturalist in Bengal, the Sikkim and the Nepal Himalayas, the Khasia Mountains, etc. Sir Joseph Dalton Hooker. Ward, Lock, Bowden & Co. Hf. calf, \$1.75.

History of the People of the United States From the Revolution to the Civil War. John Bach McMaster. D. Appleton & Co. 5 Vols. Vols. I., II., and III. Now Ready. Cloth, \$2.50 each.

Ireland and St. Patrick: A Study of the Saint's Character and the Results of His Apostolate. The Rev. W. B. Morris, of the Oratory. Cath. Pub. Society Co. Cloth, \$1.30.

Loyola (St. Ignatius) and the Early Jesuits. Stewart Rose. New Edition. Cath. Pub. Society Co. Cloth, Illus., \$6.00.

Old Testament (the), The Canon of. Tobias Mullen, Bishop of Erie. Fr. Pustet & Co. Cloth, \$3.00.

Methodism: A Retrospect and An Outlook. Prof. C. W. Pearson. Hunt & Eaton.

Mineralogy (Scientific) Based on a Natural Classification. Prof. T. S. Hunt. The Scientific Pub. Co. \$5.00.

Philip; or, The Mollies' Secret: A Tale of the Coal Regions. Patrick J. McMahon. H. L. Kilner, Phila. Cloth, \$1.25.

Queen of the Air, Being a Study of the Greek Myths of Cloud and Storm. John Ruskin, LL.D. With an Introduction by Charles Eliot Norton. Brantwood Edition. Charles E. Merrill & Co. Cloth, \$1.50.

Ruskin (John); His Life and Teaching. J. Marshall Mather. Frederick Warne & Co. Cloth, \$1.00.

Slaves (Fugitive), 1619-1865. Fay House Monographs, No. 3. Publications of the Society for the Collegiate Instruction of Women. Marion Gleason McDougall. Prepared under the Direction of Albert Bushnell Hart, Ph.D., Asst. Prof. of History in Harvard University. Ginn & Co., Boston. Paper, \$1.00.

Switzerland (Unknown). From the French of Victor Toissot. With 19 Photographs of Swiss Views. Anson D. F. Randolph & Co. \$4.50.

## Current Events.

Tuesday, December 29.

The New York State Board of Canvassers give certificates of election to Osborne and Nichols (Democrats), and Derby (Rep.), refusing a certificate to Sherwood (Rep.); thus giving a Democratic majority in the Senate. Reciprocity agreements with the West India Islands and some other British possessions are made public. The American Historical Society and the American Forestry Association hold their annual meetings in Washington. College men hold a meeting and conference in Brooklyn. Bishop John Loughlin, of Brooklyn, dies. The annual Charity Ball is given in New York City.

The French Chamber of Deputies votes final approval of the Tariff Bill. Mr. Gladstone receives congratulatory messages on his eighty-second birthday. The Japanese House of Representatives is dissolved by Imperial decree. The Indian National Congress opens at Nagpur.

Wednesday, December 30.

Reciprocity treaties with Guatemala and Salvador are signed in Washington. A daughter of General Sherman marries Dr. Paul Thorndike, of Boston. One of the Glendale (Mo.) train robbers and a female accomplice are arrested in California. A coroner's jury declares the brakeman, Albert Herrick, responsible for the disaster on the New York Central, and the train dispatcher accessory.

It is stated that the Grand Vizier of Turkey has asked France to renew relations with Bulgaria. Fifty Nihilists are on trial in Warsaw. The Indian National Congress adopts a resolution in favor of a Legislature for India. News is received that the British advance column has occupied Hunza.

Thursday, December 31.

Minister Montt receives a dispatch from his Government stating the progress made in the Valparaiso investigation. The International Commerce Commission makes a decision in the case of the Boston and Maine Railroad in the matter of free passes. The Albany *Argus* is designated as the State paper for two years. In Indianapolis, a woman whips a man of some local reputation as a puglist, in a prize fight for \$500. Another victim of the N. Y. Central disaster dies.

An explosion occurs in Dublin Castle. Many Russian Nihilists are arrested in Paris for an alleged plot to destroy the Chamber of Deputies and the Russian Embassy. It is reported that thousands of Chinese lost their lives in a severe gale at Hong Kong.

Friday, January 1.

The President and Mrs. Harrison hold the usual New Year's reception at the White House, which is largely attended by the officials and diplomats at the Capital. The Governor of Kansas appoints ex-Congressman Bishop W. Perkins to succeed Senator Plumb. Roswell P. Flower is inaugurated Governor of New York at Albany. A party of non-union men in Arkansas is attacked upon a train and driven into the swamps by a mob. The *Diva Patti* arrives in New York City after a rough passage from Europe on the *City of Paris*.

New Year's receptions are held by President Carnot and King Leopold. The new Spanish tariff is promulgated. Renewed lawlessness is reported in North China. Another native war seems imminent in Samoa.

Saturday, January 2.

L. C. Laylin, a Sherman man, is nominated by the Republicans for Speaker of the Ohio House. The public debt statement shows an increase of \$2,794,749 in December. News is received that Captain Hardie, 3d Cavalry, had dispersed another band of Garza's men. The convict miners are returned to the Tennessee mines at Coal Creek with a guard of soldiers. General Montgomery C. Meigs, of the U. S. Engineer Corps, retired, dies at Washington. The Royal Canadian Insurance Company is bought by the Alliance of England.

It is announced that France is about signing a Commercial Convention with the United States. The King of Portugal opens the Cortes in Lisbon. It is stated that the Bishop of Carcassone refused to obey the French Government and went to Rome without permission. Tribes in Tangier are reported in rebellion against the Sultan.

Sunday, January 3.

Information is received that one of Garza's lieutenants, an American, had been captured by United States troops on the Mexican border. Cold weather prevails throughout the West. It is stated that Jay Gould has been threatened with death by a crank, for whom the police are now looking; another, who insisted on marrying Miss Helen Gould, has been arrested.

Influenza prevails in Belgium. The British bark *Childwell* is run down by a steamer and fifteen of her crew are drowned.

Monday, January 4.

Garza is said to be surrounded by United States troops in Texas. The Democratic caucuses at Albany choose Mr. Cantor to be President pro tem. of the Senate, and Dr. R. P. Bush to be Speaker of the Assembly. Republican Senators meet in New York City, and favor taking no part in the organization of the Senate. The Republican State Committee issues an address to the people of the State in regard to the action of the State Board of Canvassers. Negotiations are said to be in progress for the consolidation of the New York and New England and the New York, New Haven, and Hartford Railroads.

The Pope accepts the terms proposed by France for conciliation between that republic and the Vatican. Guy de Maupassant, the novelist, attempts suicide while insane from the grip at Cannes. A detachment of the Salvation Army is attacked by a mob at Eastbourne, England.

Tuesday, January 5.

Both Houses of Congress are in session; in the Senate the following nominations are received from the President: James W. Dill, of Iowa, William L. Lindsay, of Kentucky, and William R. Morrison, of Illinois, to be Interstate Commerce Commissioners; Andrew P. McCormick, of Texas, to be Circuit Judge; a resolution is passed, authorizing the charter of a ship to carry corn to Russia. In the House many Bills are introduced. It is stated that negotiations for arbitration of the Bering Sea dispute have been stopped by Lord Salisbury's further demands. The friends of Senator Sherman claim an assured majority in the Ohio Legislature for his reelection to the United States Senate over ex-Governor Foraker. The New York Legislature convenes at Albany; the Governor's Message is read in both Houses; Dr. Bush is elected Speaker of the Assembly; Mr. Cantor is elected President pro tem. of the Senate; Walker (Dem.) is reelected and notices of contest are filed against four of the Republican Senators. The Supreme Court of Connecticut decides that Governor Bulkeley is the lawful Executive of the State. The warship *Baltimore* arrives at San Francisco. The Sheriff and Sheriff-elect of Seward County, Kansas, are killed by a mob in ambush; the District Judge is besieged in his house by forty men, armed with Winchester; a county-seat war is the cause. Eight persons are killed in a collision on the Wabash Railroad. Mrs. Robert L. Stuart's will, filed in New York City, leaves about five millions to public institutions.

The Bulgarian Government refuses the demand of France that it should withdraw the decree expelling M. Chadourne. In the French Chamber of Deputies a resolution is passed demanding that energetic measures be taken against those responsible for the condition of the Panama Canal Company. Emperor Francis Joseph dissolves the Hungarian Diet. The Queen of Roumania, "Carmen Sylva," is dangerously ill.



## RECENT POEMS.

"Several years ago when Longfellow was asked who of the poetical writers would take the leading rank as a poet of this country, he replied that Edgar Fawcett would be the coming poet. . . . His new book, *SONGS OF DOUBT AND DREAM*, may be said in many ways to verify the promise of the three poetical volumes which have preceded it. . . . He grasps fresh and living problems, and one will find a relish in reading this book."—*THE MORNING STAR*, Boston.

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